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THE ART OF DISCIPLINE
AND
LEADERSHIP

OR
HOW TO MAINTAIN DISCIPLINE
AND
ATTAIN LEADERSHIP.

“There is one principle which a man must follow if he is to succeed, and that is to understand human nature.”

—*Ford.*

“The new management employs not only science but humanity, and by humanity I do not mean merely or chiefly sympathy but rather a larger thing, the recognition that all men, regardless of race, origin or experience, have powers for greater things than have been believed.”

—*Tarbell.*

THE ART OF DISCIPLINE AND LEADERSHIP

OR
HOW TO MAINTAIN DISCIPLINE
AND
ATTAIN LEADERSHIP.

BY
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SOME OPINIONS ON AUTHOR'S "CRIME AND CRIMINAL JUSTICE":

"——It deserves warm appreciation and a large circulation. Since the appearance long time back of the late Sir Syed Shamsul Huda's text of Tagore Law Lectures on a subject covering partially the same ground, no book has been issued from the Indian press which is so comprehensive in its scope, so accurate and sound, and withal so compact and practical. —The Hindustan Review—Patna.

"——The book should be studied by all those who are responsible for the well-being of the society. "Law and Order" are now under the responsible Ministers. There are many suggestions which they can try in their provinces. Similarly, we recommend the book to every Police Officer and Social Reformer.

The author has by this publication, done an immense service not only to India but to the whole civilization."

—The Criminal Law Journal of India, Lahore.

"——Thus the author has dealt with the manifold problem of Criminology in a logical manner and presented them in a lucid style. The book deserves to be read by scholars and students who study the problems of Criminology in India and elsewhere "

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"——The author has dealt with these problems. He has added illuminating chapters on the forms and ethics of punishment, and the machinery of justice which tackles all these..... The author has many valuable suggestions on the various aspects of crime and the criminal and his observations deserve every consideration ..."

—The Allahabad Law Journal.

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"——It might be imagined that the author being a police officer would resolutely defend the existing notions relating to crime but...he has acquitted himself as a just critic of the state of things prevailing everywhere particularly in this country..." —The Tribune, Lahore.

"...The book contains a store of knowledge for all and is both attractive and interesting..."

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"...A book like this should be in the hands of every policeman in India"

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—The Hindusthan Times, Delhi.

"...is sure to be of immense help not merely to the police and members of the legal profession but also to the general public...the author deserves special commendation for the masterly manner in which he has treated these difficult problems..."

—The Illustrated Weekly of India, Bombay.

"...Encyclopaedic in conception and exhaustive in execution...clear and complex statement of the many and different aspects of crimes and criminals. The book reveals great industry and discriminating criticism. In Appendix B (an appendix which reminds one of Bernard Shaw's prefaces), he has collected together and summarized the data and conclusions on the subject. A book which ought to be in the hands of every Police Officer and Magistrate every Lawyer and Politician, every Social Worker and Legislator in this country"

—The Hindu, Madras.

"...It is a great deal more than a technical work describing how to catch and secure the punishment of the criminal. It seeks to provide an outline of criminal sociology, and it discusses the science to criminology and penology, criminal law and jurisprudence, and of course, criminal investigation. The author possesses a philosophic as well as a practical mind. His study covers a ground as wide as humanity, for it is certainly not confined to the Indian scene, though this, naturally provides him with a great deal of his professional experience..."

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"...I have read your book with much interest and I must say that it strikes me as a most excellent book on the subject."

—Sir Tej Bahadur Supru.

"...is an exhaustive work on the subject. It deals with every aspect of the subject and goes thoroughly into details..."

—Dewan Bahadur Harbilas Sarda.

"...I shall value this book very highly and I have hopes that at some time in the indefinite future I may come to India for personal study of some of the conditions your book describes..."

—E. H. Sutherland—U.S.A.

"...Your book seems to be written from a thoroughly scientific point of view. I am glad to note also that you recognize that "Poverty is the chief-cause of crime..."

—Dr. Maurice Parmelee—Washington.

(For particulars see last page of this book.)

FROM THE AUTHOR

Dear Reader, (wherever you may be, of
whichever sex and of whatever
occupation),

I am desired to request you to pay a
little more attention to discipline and its
technique so that.....

I am sorry. Very sorry. I am not
expressing myself exactly as I mean to. Let
me try again :

Fondly do your fathers wish, fervently
do your friends hope and feverishly do your
foes preach...if only you had a little more
controlling capacity, you would be *perfect*.

Sorry again. I have not improved
matters. You see red and scarlet and
orange.

“Confound the whole lot”, you rightly
retort—“Ye fathers, ye friends, ye foes, when
did *I* claim perfection ? And, pray, what is
your *own* horsepower ?”

I quite agree with you in your righteous indignation. I fully endorse your reply. But let's see.

We—I, you, he, she, they—*all* lack perfection but don't we ourselves wish to improve—do better than to-day—be better than we actually are ? I, for myself, do and I am sure you agree with me and endorse my statement, ever so partially.

The truth seems to be :

We,—again, I, you, he, she, they,—all want to be able to keep better order in and among our class, cadets, company, clerks, constables, cattle—whatever we may happen to be in charge of. Don't we ?

The question is not whether 'to be or not to be', as Hamlet asked, but *how* ?

You (meaning me) don't, you say, have to ask for sealed tenders for advice ! It is there for the mere asking !

Spare the child and you (meaning me) spoil the rod, i. e., undermine your 'controlling capacity'. The 'iron hand', the 'hammer and dynamite', the 'hang first and try

afterwards' methods—proved ones of guaranteed efficacy—are all there. You have only to assume for yourself the nickname of terrible Tom, dangerous Dick or haughty Harry and all *does* go well with you. Never, never let anybody think you are a 'kind master', for, then you will have to give this, yield that and promise the other. Did all the 'goodness' of Lincoln or Tolstoy save them from their nagging wives ?

Well, for purposes of discipline, whether wives rank inferior to their husbands or *vice versa* is an opinion I would rather keep to myself. But apart from that, I reflect....

Yes, I have turned over tomes and tomes of literature—Army Manuals, Police Regulations, Teachers' Handbooks, Managers' Roads to Success—to find support for you. 'Discipline' almost everywhere means 'punishment' !

But there's a little rub !

We don't want to turn hated enemies, we don't want our wards and subordinates to get pleased *more* with our farewells and *most* with our funerals !

You and I can't expect to make a bigger noise than Napoleon. At least, I can't.

Didn't Napoleon use human materials successfully? As his biographer says, no mortal ever conquered more men than did Napoleon. He subjugated armies and peoples,—all to serve his own ambition, following the road of contempt rather than of love. He did this only too well.

He realized his mistake, perhaps too late. In his last meeting with Josephine, he is reported to have said, "Josephine, I have been as fortunate as any man ever was on this earth; and yet, at this hour, you are the only person in the world on whom I can rely."

But the question is: Could he rely even on her?

Historians doubt very much.

Perhaps, there is a golden mean.

"Discipline," some say, "is an art not a science". "There is a time," they add, "to be easy, a time to be firm, even a time to be severe, a time to have a blind eye, a time to see the slightest dereliction from duty."

Perhaps, we have to make sure *when* and *also where, why* and *how*.

Let's see. . We are going to talk the matter over.

Yours sincerely,
Abul Hasanat

I. I. 43.

P. S. Do excuse this liberty of a light tone. You may have expected me to talk on 'discipline' as gravely as on 'destiny', 'doom', 'death' or 'destruction'. But I do not claim the Mosaic privilege of beginning with 'Thou shalt listen' and ending with 'Thou shalt obey.' Not in *your* case anyway, for we *are* friends. So let's discuss *friendly*. And we *shall be* serious in good time. In the meantime, do keep up patience.

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THE ART OF DISCIPLINE AND LEADERSHIP

1

DISCIPLINE—WHY NECESSARY ?.

Afternoon. The sun was still blazing and blasting. The announcer on the radio had just given the news and views.

Battles had been raging and thousands of men had given their lives in a few days, fighting. Human discipline everywhere was being put to the severest test. Men and machines were working together—these and those competing with each other in endurance and efficiency.....

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Hymns were being sung in praise of 'discipline'—that magic word. Yes, but wasn't the present misery of mankind due to a great extent to the unscrupulous use by so-called leaders, of men drilled and disciplined into machines? Hasn't 'discipline' also meant blind faith, superstitious beliefs, unreasonable fears, tyrannical overlordship—and the brutalizing of mankind and the leading of men by the nose when the hearts are asunder and aghast? Hasn't Bertrand Russel a lot to say against such discipline and in favour of the freedom of individual will?

The heat was terrible. I was desperately in an argumentative mood.

The orderly announced a 'Khabarwallah'.

Suddenly I found myself boiling for

adventure!

Must be *dacoits*—and a midnight encounter!

In a minute I planned a skirmish up.

Although the war had been about, we ourselves were in a purely non-violent atmosphere! The utmost we were doing to

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our opponents was to sweat them out on the tennis field. Making them pay a trifle on the bridge-table was the most violent term exacted of the enemy.

The *Khabarwalla* did not whisper.

Something amiss !

"A leopard, Sir, and a very big one at that."

The orderlies who were watching the unknown man and guarding me against any possible act of malice, laughed.

"Seen it ?"

"No, Sir, heard it".

"Yourself ?"

"No, Sir, nephew did."

"All nonsense ; hearsay evidence."

"No, Sir, ample, first-hand too. Foot-prints, bad smell, and a goat killed this morning. Next victims likely to be men.."

"Orderly, get the car out."

"Armed force, Sir ?"

"No conveyance."

"Sending word to Chhota Sahab, Joint Sahab,,Jungle Sahab or Jail Sahab ? They may like to come, Sir....."

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“No.”

There was only one quarry and I didn't want to let the *Sahabs* dispute for three years and a half as to who hit the thing on which part.

ONE LEOPARD *Versus* A LEGION.

The Khabarwalla was shaking by my side in the car. What if the leopard had departed in the meantime !

We arrived at the bustee.

True. There were about two to three hundred men assembled under the trees. And women and children too ! How many could I have spared from the Lines ? Here were more than enough.

The tumult was rending the sky. War cries ?

Yes. And heated debates, rankling disputes and all but civil war !

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It took me twenty five minutes before order could be restored. But then, the men wouldn't move.

"Tell us, Sir, all about how you propose to get about the business."

"Last time one came, a Sahab all but spoiled the affair."

"We would have managed the affair by now but we preferred to wait for you....."

I went on hearing.....

Yes. Why not ? It's the people's war. And who but the threatened, injured and aggrieved could rise to the occasion ? The enemy was at *their* door, not mine !

But it pains me to narrate the rest. It took hours before the conflicting evidence of the existence of the beast about could be heard, the enemy located and the details of the plan of attack settled. The War Council prolonged its sitting or rather, standing. Everybody would *have* to be heard. After all, were it not they that would play the soldier and at considerable risk too ?

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I must say that the legion ultimately moved—moved by themselves—a complete democratic affair—not *in file*, nor *in fours*, nor did they at any time form a *mass*. Time which was to be our ally played false. The sun went down rapidly.

Our men mustered strong but the leopard was also struggling for existence. It sprang and leapt—howled and growled and by the time our men were ordering one another to take post, it sized up its enemies.

And I am ashamed to say that it was not non-violently non-co-operating all the time either ! It worked havoc in the rear, leaving distinct claw-prints on innocent faces and writing with letters of blood a bold account of its own counter-campaign ! The casualties on our side were only seven and thanks to their tough vitality, the victims all survived.

We had to leave the enemy garrisoned in a small bush but the men wouldn't leave us to go. I had to hear more !

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This was a post-mortem affair, as usually *is*. If we had but done so or acted like such ; if we had not been too this or too that—if only ! Oh, if only !!

“If only,” I exclaimed—“If only, you men *were* disciplined !”

I cut short this part of the business and as if by way of showing how quick disciplined men *could* move, though this time away, shouted :

“Orderlies, Fall in ; For inspection port arms ; examine arms ; ease spring ; slope arms ; --into the car.....”

Off we came.

.. .. .
I see some of my readers smiling. Yes, if only *they* had been there ! Lucky leopard, wait till *they* lead the charge !

FIGHTING WATER-HYACINTH.

But, have I seen other crowds faring as badly ?

Oh, have I not ?

Well, take how many men get enthused when a big person arrives in state and proposes to set an example by ridding a small ditch of the little water-hyacinth that has safely taken possession of it. A huge army moves, innumerable hands are at work and the camera man clicks. Photographs come out in the dailies and the monthlies and you see cuttings all across drawing-rooms. Very bad luck for the hyacinth—total extermination !

Go and visit the ditch for fun after three months and ten days. There it is—the water-hyacinth far better colonised with grand and great-grand-descendants spread out all over !

Why ? What is wrong ?

The enemy is never dealt with *thoroughly*.

The enthusiasm of the men boils over like Siedlitz Powder and after the great man retires or the camera-man finishes, it cools down again.

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if only they go about it methodically under somebody directing them to stick to the last ! Yes, again, *if only*.....

.. .. .

Let us take the field of education.

Formerly and a little while ago, teachers used to learn the art of whipping. And they did this too well !

Children had to *gram* and *cram* everything. Whether they liked a thing or not did not matter.

Psycho-analysis has exposed the evil effects. The entire mentality of the pupils was dwarfed ; anxiety, fear, neurosis and an inferiority complex ensued.

This is entirely an unwholesome position.

Let us look at the other extreme.

TOLSTOY'S SCHOOL OF FREEDOM.

Complete freedom for pupils at a school was prescribed in one at Yasnaya Polyana

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which Tolstoy founded on his Estate. Professor Adams has given an account of the working of the school somewhat as follows.

The teacher arrives in the class-room for the lesson only to find the boys in a complete melee, struggling and fighting with one another on the floor. He bids them most non-violently to stop and after sometime succeeds in getting them to their places. He then proceeds to give them some sort of lesson. This over, he wishes to start another but many of the boys seem to have had enough and propose to break up. Entreaties and pleadings go in vain, and the boys walk away as they please !

ADVOCACY OF SUCH FREEDOM.

Some advocates of such forms of institutions would still argue that as education now-a-days is imparted not out of love, but *at expenses* to the parents or

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scholars and as in reality boys *are* timely punished by way of lack of progress or failures in examination, there is no need for the police-man or jail-warder on the teaching staff.

The point really *is*: the parents or those interested *do* pay so that the wards themselves *should* profit by education. The teachers *are* expected by all concerned to *teach* the pupils and to see that they *do* progress. That the teachers *are* paid is all the more reason that they *should* fulfil the functions they are expected to do.

2

WHAT IS DISCIPLINE ?

This brings us to our topic—what is discipline and how should it be enforced ?

Telling cannot take place unless there is *listening*. *Ordering* is futile if there is no *obeying*. *Preaching* or *teaching* is useless if there is no *moving* or *accepting*.

Discipline presupposes orderliness and obedience. The converse of discipline would perhaps be confusion and heedlessness.

In the old days the word 'discipline' when used with regard to a school, meant *subjugation to control* or, in one word, *order*. It is still chiefly used in this sense.

The dictionary meaning of the word 'disciple' is "one who receives instruction from another ; follower, adherent, of any leader of thought, art, etc." Hence 'discipline'

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which means among other things "trained condition ; order maintained among school-boys, soldiers, prisoners, etc., system of rules for conduct."

The technical meaning would include *that which* enables men to act together as a body under the leadership of the senior , *that which* inculcates the natural habit of immediate obedience, etc.

ORDER IN NATURE.

The entire universe obeys the laws of nature. Chaos has given way to cosmos. Where there is the cause, the effect follows as of course. The orderliness that we perceive in nature is universal.

To the organic world nature has but allowed some latitude. It has nevertheless been laid out with instincts more or less uniform, more or less guiding and urging. Although individuals have apparently individual wills, they seek to apply them in more or less recognized channels.

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There are animals who loathe company : there are others who thrive only through the instinct of gregariousness.

LEADERSHIP AMONG MANKIND.

It has been stated that mankind must live and thrive in company.. Loneliness seems to be unsafe for physical being and deadening to the soul. Although endowed with individualistic tendencies and with a flaming love for independence, man has still found pleasure in concerted action prompted by motives of convenience. Although, again, people may like so very much to combine to do something, it is by no means true that every individual conceives of the project equally well, that everyone feels equally strongly about it, or that everyone volunteers to put forth the same amount of effort towards its consummation. Human progress has not been achieved through a full referendum or appeal to the individuals

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every time something has to be done. It has been made possible because of a small minority and even a few individuals who *caught a glimpse* of things to be achieved, *developed the passion* for achieving them and then *set about collecting* people, *infusing the idea* in them and finally *persuading them* to work as *they* prescribed.

Such men are there in every field of human activity. We cannot find ten men working of their own on a job without finding at the same time that imperceptibly or without a formal nomination one or two of these men have assumed leadership and been leading the others. Such leadership is perhaps neither imposed from without nor even proposed formally from within but all the same it is there.

It is almost staggering to try to comprehend how various and complicated forms such leadership assumes.

There are preachers and reformers ; there are leaders of thought and action. Such

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leaders, those of spontaneous generation, so to say, have a difficult ground to negotiate. There is the initial difficulty. Unless they choose to sail with the masses and take the line of least resistance, they are to overcome or palliate the law of friction. The strength of conviction, the honesty of purpose and the tenacity of their wills have immortalized a few—but what a few ?

Out of the countless millions and millions of men that have lived and died so far, such remarkable men could almost be counted one by one. We are not here attempting to analyse *their* secret of success. They had techniques of their own.

DISCIPLINE ENFORCEABLE BY EVERYMAN.

We are here concerned with 'discipline' as is usually conceived and which is enforceable by almost every man and woman.

Of this, more anon.

3

SPHERE OF DISCIPLINE—WHERE
AND WHEN ?

Discipline has its use in every walk of life. The Army, the Navy and the Air Force could not function one day without it. The police and the fire services have daily need of it. The whole aim of education is 'discipline'—firstly of intellect, secondly of will and lastly of general conduct.

We know of the public services with the legion of subordinates and heads. Look at the heads themselves : headclerk, head-master, head-postmaster, head-warder, head-constable, head this and head that, *ad infinitum*. We all know of the chain, glibly spoken of, from the Viceroy to the Chaukidar—agents of the Crown.

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Imagine the innumerable labourers and their foremen, the coolies and their gangmen, the survey men and their supervisors and the whole lot of *instructors, inspectors, controllers, overseers, directors*, etc., etc.

In fact, every one of us has to control others—the poor man lords it over the junior members of his family, the woman her children, if not her husband.

In fact, again, everybody is tackling his problem in some way or other. We can add, there *are* methods, ever so crude, in every case.

Need anybody then dilate upon discipline and how to enforce it? Are affairs not being already managed? Are not the countless millions, even where not trained in high sounding phrases by pedantic pandits or drilled about by havildars shouting in shrill voices, keeping their shows going? Is not the factory working, land producing, traffic moving?

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Yes, but think how much better they *could do* with the principles of discipline *well-understood* by the subordinates and *well-applied* by the superiors !

.. .. .

I see many of my readers smiling.

“It’s all boring to me”—one muses, “I inherited my powers from my forbears—none need sermonize to me.”

“I am a born disciplinarian”, mutters another, “and my technique is perfect.”

“It’s in me, as a natural trait”, utters yet another, “and others need only copy me.”

“The ‘glare’ is mine ;” “my personality is unique” ; “look at me and learn” ; — there’s a clamour all around.

Do stop, I implore, I am not disputing your powers. I congratulate you all upon them ; only *do share* your good points with others instead of *monopolizing* them.

PERSONALITY.

There are men and women who *have* natural gifts—in the shape of good personality and controlling power. Let these men and women thank God, or if they do not believe in Him, thank themselves for these.

Unfortunately, *personality* is an elusive trait—it defies precise analysis.

It is not the physically strongest only that possess it. Some of the smallest and physically weakest can rightly claim it too.

Even those who possess it are quite unable to account for it.

It is the *whole combination of a man—his whole self—the physical, the spiritual, the mental.*

Then, again, it has its edges. One succeeds with children ; fails with adults. One succeeds in business ; fails in education.

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But there it *is*, all the same.

And the whole world is in search of these 'personalities.'

The first thing a practical headmaster wants to know with regard to the candidate for a post on the staff of his school is whether he is a *good disciplinarian*, i. e., whether he can keep order in a class. If he cannot do this, whatever brilliant his other qualifications may be, however well he *could* teach, if only the boys *would let* him, the headmaster has no use for him. Not a few instances of such miserable failures in the classes here are known to those who have lately been through the modern schools and colleges !

The army authorities, the departmental heads, the public service commissions, the owners and directors of business concerns—all are on the look-out for these ready 'personalities.'

The point is—alas ! alack !! they are so few, in spite of so many claims !

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And none need be sorry either that they are so few. For, if we would have to depend on "born" disciplinarians all the time, the world would have been the poorer.

Individuals, sects and even nations had imposed the humbuggism of their own powers—to the exclusion of others—upon the world and credulous world had long countenanced it. The present day has demonstrated that good discipline is no monopoly of any one people. It can be inculcated in the West, East, South and North, equally well; nations, rated third-class, have risen to the forefront; a "sick-man" has regained full vitality. Adversity and threat of a national calamity have disciplined one nation hitherto little thought of.

This is all to the good. It brings hope to all alike. Fundamentally, human nature is alike everywhere and given the opportunities, it is able to react, adapt and keep up much in the same fashion.

WHEN ?

The question of discipline actually arises, apart from the province of self-discipline, when a band of men, women or children have to work in concert and exert in a definite cause.

Voluntary co-operation among fully independent individuals where nobody *leads* but all *combine* harmoniously is the ideal form of pooling of energies but unfortunately with human nature as yet it is, such co-operation can be rarely kept up for any *length* of time or in any undertaking involving unpleasant drudgery, unequal risk or more than ordinary endeavour.

In the latter cases, men have to *imbibe* discipline and some among them to *lead* and to *enforce* discipline. It is thus that leaders, supervisors, inspectors, instructors and the various heads become necessary.

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These latter *are commissioned* to teach and instruct or get things going. Men placed under them may be their temporary charge but as long as they teach or command, discipline *has* to be enforced.

Human nature may not take all this in the right spirit and there will be many who will misjudge, because of their own faults or of those of their superiors. Lapses on both sides may ensue but as long as both sides play the game fairly, good results *are* inevitable. Superiors will be liked, respected and, perhaps, hated in some cases but their job *is* to *get* and *keep* things *going*, not to found a popular monarchy.

Thus, where students and subordinates are concerned, *maximum* effect in the *minimum* time should be aimed at. Any slackening in such aim is sure to lead to wastefulness, shirking, procrastination, eyewash and, in general, inefficiency.

We have spoken of 'personality' either inherited or acquired. Those who *have* it

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already need improving it with the right technique and exercise ; those who have it not (nobody is completely without it) require but acquiring it and keeping it up.

4

A DEEP DRIVING DESIRE.

We have seen that discipline does not come of itself. It has to be *produced* and *kept up*. That indicates TECHNIQUE.

Technique, if there is any, can be picked up. By *anybody*. I except *none*. Some may do unusually well ; others will go a long way too.

So here is our starting point.

(1) *Do develop a deep driving desire to become a good disciplinarian.* Without a desire, you will drift. Without an aim, you will shoot wide of the mark.

(2) Then *plan for achieving*. Begin at once.

The following pages will unfold the technique but do enlarge your studies.

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Your study should include :

(a) Lives and actions of famous men who led people successfully : Alexander, Hannibal, Caesar, Napoleon, Nelson, Wellington, Hindenburg, Foch and other War heroes ; Washington, Lincoln, Roosevelt, Gladstone, Bismarck, Kemal and other successful statesmen ; Rockefeller and others in the field of business.

(b) Present-day leaders of men and their personality : Roosevelt, Churchill, Hitler, Stalin, Mussolini, Gandhi, Jinnah, Nehru, Chiang Kaishek and others ; Andrew Carnegie, Henry Ford, Charles Schwab, George Eastman, and others of the big business.

(3) *Come in contact for inspiration with successful men of leadership and personality.* They are there among your seniors. They are there among your juniors. Also among your friends and acquaintances.

(4) *Remember and recall to mind the different examples cited in illustration of the*

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various points in the make-up of a good disciplinarian and leader. You will have a ready chart at the end of this book.

(5) *Mark improvement. Conquer one weak point after another till you have become a complete master of all technique.*

(6) *Experiment, implement, perfect.*
We are only chalking out a course. You are not bound to keep within. Send me striking ideas. I shall be grateful.

5

THE RIGHT DISCIPLINARIAN.

Let us make a general statement. It is not a revealed maxim but one constructed out of observation and authoritative opinion.

The right kind of disciplinarian is one who appears to have

(1) *full confidence in himself ;*

(2) *who appears to be not in the least afraid of the pupils or the subordinates ;*

(3) *who appears to expect them to obey as a matter of course ;*

(4) *who issues orders in precisely the same spirit ;*

(5) *and in a manner and tone which appear to admit of no question ;*

(6) *who sets the pupils or subordinates to jobs which are within their power ; and ensures progress and compliance by right tests and inspections ;*

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(7) *who appreciates and deprecates work rendered according as it deserves and by appropriate handling is able to get the best out of pupils and subordinates ;*

in short, who dovetails his activities into theirs in a calm or businesslike way and keeps them going.

Let us analyse and where possible illustrate. For, principles have to be *understood* first and then *applied*. *Application* without *understanding* is apt to be haphazard ; mere understanding without *exercise*, again, futile.

6

SELF-CONFIDENCE.

(1) "Appears to have full confidence in himself". Note the word "appears".

Confidence begets confidence. If you have it—good. If you have it not or have it only to a poor extent, do not betray yourself. For, this will do good neither to yourself nor to your subordinates. They will trade on you.

Many a teacher quakes inwardly as he approaches the class but somehow he manages to conceal this. He faces it with *apparent* calm and equanimity and the pupils give way to him. He gives his instructions—carries on with the lesson—with either good or bad methods—but there he is. All goes well and the pupils recognize him as a genuine teacher.

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Napoleon was masterly inspiring. His self-confidence conferred on him a natural dignity that impressed all around. When he spoke, every one listened ; when he was silent, his silence was respected.

Not every time, however, was he free from anxiety : "I have known myself to argue with myself over the thought concerning a battle and have contradicted myself—when I have drawn up a plan of battle, I am the most pusillanimous of men. I magnify the dangers and the incidents, am in a terrible state of excitement even when I seem cheerful ; I am then like a girl who is going to have a baby".

Yet, when he commanded, he *appeared* as if the *end* had already been achieved. His men instantly felt the stir of achievement which looked already a fact accomplished.

.. ..

The disciplinarian, be he a teacher or one of those numerous 'heads' we have counted, must not only *appear* self-confident.

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but *keep* this *up*. This requires determination, self-control, forethought. He is not to be found out, or he will be discredited. If he can maintain the poise, calm and dignity for *some* time, he can do so *longer* and then the proper attitude becomes to a certain extent habitual—by way almost of a second nature.

“Assume a virtue”, advised Shakespeare, “If you have it not”.

Much though the actor on the stage assumes a given role and plays a directed part, the spectators and the audience *are* impressed.

But remember we are not speaking of conceit. No ! No !! Confidence is not *vanity*, conceit *is*.

A confident man says, “I am grateful for the position given me. I am sure I can manage it well—I shall do so to the best of my ability.”

A conceited man says, “I am too big for this small job. I can manage the highest

in my line—but look—third-rate men, to my exclusion, are trying it.”

.. . . .

The helping thing in the matter of acquiring or maintaining confidence is the sliding success. It is rarely that anyone is put all at once over millions to be commanded. We command a small group and then we command bigger and bigger ones. Our self-confidence grows—it should—as the sphere of action grows.

It is a right procedure in the case of human affairs. The lieutenant rises to be a general—the small head to be a bigger one.

So it is with things we learn to do. When we learn to cycle, to ride, to drive, to shoot or to do anything like this, we *acquire* confidence by and by. Fortunately, this happens to all except a negligible few who, perhaps, for reasons of loss of vigour, nerves, or of decay or senility, may deteriorate.

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Marshal Foch, the victor of the last great war, declared that he had only one virtue : never despairing.

Remember 'you're young (age does not matter) and you're brave and you're bright' and self-dissolution is barred.

"Just draw on your grit ; it's so easy to quit :

It's the keeping-your-chin-up that's hard."

Recite the following ; get it by heart. You will find it bracing.

"If you *think* you are beaten, you are,

If you *think* you dare not, you don't

If you like to win, but you *think* you can't

It is almost certain you won't.

"If you *think* you'll lose, you're lost

For out of the world we find,
Success begins with a fellow's will—

It's all in the *state of mind*.

"If you *think* you are outclassed, you are,

You've got to *think* high to rise,

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You've got to be *sure of yourself* before
You can ever win a prize.

"Life's battles don't always go
To the stronger or faster man,
But soon or late the man who wins
Is the man *who thinks he can*."

Note the emphasis on the words "*think*"
and "*can*". The *state of mind* matters a
great deal.

7

FEARLESSNESS

(2) “Who appears to be not in the least afraid of the pupils or subordinates”—again, note “appears”.

FEAR-COMPLEX’.

The emotion of ‘fear’, a most important one, has been our most ancient enemy. Primitive humanity was unprotected against more powerful animals and stood in awe in presence of lightning, thunder and other manifestations of nature. Children in all ages and places inherit ‘fear’.

We may fear for ourselves, for others ; something in this world, something in the next. The zone of phobia widens and shrinks for different men and the diverse things that man is afraid of include poverty,

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darkness, microbes, mice, dogs, lightning, insomnia, solitude, marriage, accident, ghosts !

There are healthy fears—those that save us from dangers, pitfalls—from repetition of injurious acts. There are others—unhealthy and unwholesome. These dwarf our personality—prevent us from making the best of ourselves.

Fear also means a “sense of inequality to a task.” When such an attitude becomes habitual and persistent, we have what is known as :

“INFERIORITY COMPLEX”.

We hear a lot now of ‘inferiority complex’. It is applied freely to cases of ‘others’ (not selves !). Let’s clear the concept up.

By inferiority complex we mean that *an individual is possessed of a feeling of inferiority in relation to his accomplishments,*

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mental and physical, as compared to those of his fellow beings. This does not mean that he must produce inferior work.

Whenever the ordinary workman compares the result of his effort with the work of an expert in the field, the effect is bound to be discouraging. The perfect is always a discouragement to the good and the good to the ordinary but that does not mean that the ordinary worker will not do his best or take legitimate pride in his best. Nor is there any reason why others should brand him as necessarily possessing an "inferiority complex."

We should rather limit the term to only those cases in which the conviction of second-rate-ness is *so acute that it actually prevents the doing of useful work.*

Such an attitude is baneful. It pre-views failure and frustration. It is a great handicap, thwarting. It is often the result of "repressive" training in early years or of lax bringing up.

MAKE THE CHILD INDEPENDENT.

If you are a parent or tutor, start instilling self-reliance and fearlessness among children when they are yet young.

When a child is encouraged and expected by wise parents to *think things out for himself*, to *do things for himself*, to *feed and dress himself*, to *make his own amusement*, the child's character gradually develops along the line of self-reliance. He (or she) grows up with a habit of facing difficulties, able to trust and willing to act upon his own judgment.

Foolish and indulgent as well as domineering parents and bosses spoil a child the other way. They keep the little one dependent on them—want to play too big a part in the little one's life. They like to prescribe things or help him too much.

Such a child will probably grow into a man or woman of a type one often meets—lacking initiative ; lacking self-confidence and

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self-reliance ; always needing some one to lean upon ; shirking responsibility; unfit for it—all his life.

Bodily defects also affect minds prejudicially. The cripple, the hunchback, the man of diminutive stature, the deaf and dumb—are all conscious of their defects and feel a sort of “dragging down” effect.

TURN THE COMPLEX TO GOOD ACCOUNT.

How if you have the dreaded complex already ? The answer is : *turn it to good account.*

Many great people did.

Demosthenes, as a youth, stammered and suffered from the drawbacks that go with this defect. He was mimicked by some ; jeered at by others. But he attacked the drawback and conquered it.

Napoleon was disappointed at his own small stature and protested against the limitation. He craved distinction and leadership. He obtained both.

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You can accept the horrid fact and get over it. You can excel in some other way and balance off favourably. If you lack looks, *perfect your manners*. If you are weak in examinations, win 'blues' in athletics. You will win leadership in some field out of many that are open to mankind.

REASON ABOUT YOUR FEARS.

When you are obsessed by fears, throw a direct challenge to them. Investigate them. Are they healthy?

If you fear others, ask why you should do so.

There is no reason why we *should be* afraid of our pupils or subordinates.

In the first place, we are not working exclusively on our own. We exclude cases of the supreme leaders who profess to lead entire nations and whose success or failure will alter the course of history. These people have reason to be worried—"uneasy

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lies the head that wears a crown". They are worried as to the future course of events, as to the spirit in which their people will serve them, as to the way in which their utterances and actions will react on the watchful world.

Napoleon was highly sensitive to public opinion in France. He was serving ambition and his tools were men. If these failed him, he was gone. He had no superior to whom he could or would apply for help and guidance. Such is also the case with a few present day leaders in whose hands circumstances have left the fates of millions.

We are not speaking of *these* persons here—we are speaking of the smaller fries—the numerous intermediaries that we ourselves are.

We are not expected to rule exclusively—our powers are constitutionally limited. We are expected to see that our wards and subordinates are led well in the very small

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range of activity that is our sphere. We are not the sole shapers of policy which we take from our seniors and superiors, in our turn. Our responsibility thus narrows down—almost to the mere process of guiding and directing subordinates. And what reason is there for our being afraid of them ?

In the second place, we can look forward to help and guidance from above. As long as we are straight, our seniors will ungrudgingly support us. As against recalcitrant subordinates, we have a powerful combine of seniors and superiors, finally merging in government itself or the management, the directorate or other high command from which we all derive authority. With such formidable power behind, what need is there for fear or nervousness ?

In the third place, our subordinates, at any rate the intermediaries, themselves want to remain at peace with one another. They themselves look to us for support and

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succour. How many, oh, how many look at us wistfully for that spirit of approval which we ourselves seek from above !

In this as in many other things, a *clear conscience* is an unfailing source of mental strength.

AIDS TO MENTAL STRENGTH.

Here are a few hints gleaned from a magazine article* on Discipline. The annotations are mine from stock.

(a) "You must be absolutely straight ; your men must know that your word can be absolutely relied upon."

If this is not the case, your subordinates will suspect your promises and make light of your threats. They will lose confidence in your ability and readiness to support a right cause. If they are let down the chances *are* they will let *you* down.

*Discipline—Mr. A. D. Gordon, C.I.E.I.P., Bengal Police Magazine. Vol—II No. 4.

(b) "You must be fair to all alike—have no favourites."

This is a precious point. I shall add,—
"no victims either."

Napoleon was a stickler for equality in the Army. He remained so until the end of his career. No one would be promoted unless he *deserved* promotion. Discipline, to him, could tolerate no exception.

A wounded commander-in-chief, at Eylau, where there were heavy casualties, was going to receive the prior attention of the surgeon. He forbade the surgeon: "Your business is to attend to all the wounded and not anyone in particular."

That was what Napoleon wished done in cases of *others*. Would you like a nobler example?

In a desperate action with the French Navy, Nelson received a severe wound on the head from a piece of langridge shot. Captain Berry caught him in his arms as he was falling. The terrible effusion of blood

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led others to think the wound was mortal and Nelson himself feared so. A large flap of skin from the forehead, cut from the bone, had fallen over one eye, the other being blind. He was in total darkness. When he was carried down, the Surgeon in the midst of a scene during action hardly conceivable—with a natural and pardonable eagerness, quitted the poor fellow under his hands, so that he might attend the admiral instantly. “No !” said Nelson, “I will take my turn with my brave fellows.” He would not even suffer his own wound to be examined till every man who had been previously wounded was properly attended to.

Isn't this magnificent ?

Nevertheless, even Napoleon succumbed to weakness in relation to his relatives. He placed them where *he* and *they* liked.

Yes, but nobody *is* perfect. That he kept up his just attitude most of the time *is* magnificent.

(c) "Your orders must be founded on principle, that is to say, they must be such that if a man refuses to obey them you can be supported up to the hilt."

Of course, by "you" I include "us". We *are* a fraternity.

Our powers are limited as human powers have need to be. It is the *just* exercise of these powers that is expected of us.

The High Courts have supreme judicial powers. But have you noticed how often a Judge asks an advocate, "Have I powers to intervene ? Have I powers to interfere ?"

There *are* people who shoot at first sight and think later ; who are disposed to hang first and try afterwards. Right executive mood—they call it.

Yes, but then there is the world about to question you and remember your subordinates have an uncanny disposition for going up 'on appeal'. And you are *not* Almighty. It will soothe you mightily little to find that you have acted in haste to repent at leisure.

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Such inconsiderate action does *not* conduce to good discipline.

(d) You should never place yourself under obligation of your subordinates.

If you want to deal with all fairly you must act independently. The man that obliges you to-day will expect a favour to-morrow. And it will be extremely embarrassing for you to deny it.

Don't borrow money : don't ask for anything you cannot repay at once without going under obligation.

8

“OBEY-ME”—ATTITUDE.

Let us take up clause (3) now.

(3) “Who appears to expect them to obey as a matter of course.”

Why not ? If you are placed in charge, you *are* expected to be obeyed !

Yes, but do you *yourself* expect to be obeyed ? That is the question, as Hamlet asked.

Never assume that you will be disobeyed. To say, ‘If he does not do this I will.....’ is an infalliable sign of weakness. Obedience is to be *assumed*.

Your frame of mind should be positive. Have no doubts about loyalty due.

There are no more sneaky and dangerous animals than snakes. Are there ? You and I would start and shake and shiver at the very sight of them. At least I would.

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But don't you see thousands of illiterate men and women all over India, catching and taming them and handling them almost like playthings ?

All their so-called charms and incantations are but nonsense rhymes. They are as meaningless and ineffective as P. R. B. Rule No. 999 to the snakes !

Yet, these men and women succeed in the dangerous game by sheer courage and will. Of course, there is a technique to set beside.

So depend on yourself. If you want a charm or incantation to back your mind up, mutter or utter : "They *shall* obey me, even as I obey my superiors."

That is the psychological back-ground. Then there is technique beside :

OBEDIENCE CAN BE PRODUCED.

(a) Obedience has to be produced and maintained.

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It does not come of itself. Our ego asserts itself by being 'self-regarding'.

We are broken into obeying by our parents, teachers and then society—ever so gradually. But men and women still retain their termagancy and it is by further drill and training that they are smoothed out.

Take ten assorted men from anywhere and ask them to do a thing. The reactions will be amazingly various. Take ten drilled men and order them around,—right, left, about—they carry out smoothly without question.

I opened this discussion with my experience with a legion of villagers trying to fight *one* leopard ! I *was* disappointed.

Take the movements of drilled men. Apparently unmeaning but how harmonious, unobstructive !

Like everything else, the disposition to obedience has to be instilled by and by. If you force things all at once, the chances are they will go awry and snap. Hence the

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apparently unmeaning and laborious movements of drill.

A spirit of obedience is inculcated by this means. In the military or the police, drill is looked upon as indispensable. And so it is.

AIMS AND OBJECTS OF DRILLING.

The primary aims and objects of drilling are :

“(i) Development of a manly and soldierly spirit.

(ii) Physical training of the body.

(iii) Practical training in movements on parade.....

(iv) Instilling into them the use and advantage of loyalty and co-operation.”

The use and advantage of drill will include : *enabling the man to bear fatigue, privation and danger cheerfully, imbuing him with a sense of honour and responsibility, giving him confidence in himself and trust in*

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and respect for his commanders and superiors, increasing his powers of initiative, self-respect, self-confidence and self-restraint, of obeying all orders, or, in the absence of orders, of acting promptly and to the best of his ability and finally teaching him to work in combination with his comrades, in order to attain any given object.

No wonder drilled men do achieve so much.

The mere giving of life for the country may be prompted by the love for one's mother-country but only drilled and disciplined men can *effectively* handle the enemy. That merely a vast population all with the best intentions can do little in the face of disciplined and determined forces of the enemy is being demonstrated all over at this very minute.

The magnificent performances of soldiers doing or dying in the various fields

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in the greatest war now raging have been made possible only by training in discipline, drill forming the main part.

And it's not in the killing hordes only that drill and discipline will come of use all the time.

Drill is rightly spreading in schools and colleges, among boys and girls. Social services which include the so-called public services, the fire fighting works, the salvation army, the ambulance organisations and allied relief and rescue works—all are going in for it. Boy scouts and girl guides have it, both as an amusement and a training.

Obedience which is thus produced under routine and simpler conditions finally operates in times of urgency and stress.

Notice any crowd in fright and flight trampling upon the weaker members and stumbling against one another in confusion.

As against this, the epic picture of a ship going down under their feet when disciplined men of the Navy or other forces

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stand to attention singing apparently their last songs or saying their last prayers is magnificent.

.. .. .

Take a test elsewhere. You may be in an office with clerks strewed all about and desperately eager to help you with the latest correction slips and the obscurest footnotes. Call a handful of them and say, "Will you each please look up the Encyclopædia Britannica and make me a precis of the life of Foratio?"

Will they say, "All right, Sir"?

I bet they will.

But will they proceed to the task at once?

No, not these haggling bundle. They will hold a noisy conference:

Which Encyclopædia did he say?
Which volume? Which part of the world does the man (or woman!) come from?
What will he do about it? Does the I. B.

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contemplate action against Foratio's descendants? Shall we have to make out a case for gratuity for his legal heirs? Why don't you go and find the name? And pray why not you?....

Why, oh why all this evading inquisitiveness and useless chatter? Let them go and try or say if they can't.

Of course, they will make no precis for the name does not appear there. But still such dowdy indifference and fishy evasiveness *do* hamper work.

..

There was a small article, entitled "A Message to Garcia", which appeared unobtrusively in the Philistine Magazine of March, 1899. It was written by Elbert Hubbard.

Let us quote the opening paragraphs :

"In all this Cuban business there is one man stands out on the horizon of my memory like Mars at Perihelion.

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"When war broke out between Spain and the United States, it was very necessary to communicate quickly with the leader of the insurgents.* Garcia was somewhere in the mountain fastness of Cuba—no one knew where. No mail or telegraph could reach him. The president must secure his co-operation and quickly.

"What to do.

"Some one said to the President. 'There is a fellow by the name of Rowan will find Garcia for you, if anybody can.'

"Rowan was sent for and given a letter to be delivered to Garcia. How the 'fellow by the name Rowan' took the letter, sealed it up in an oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle and in three weeks came out on the other side of the Island, having traversed a hostile country on foot, and delivered his letter to Garcia—are things I have no special desire to tell

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in detail. The point that I wish to make is this. McKinley gave Rowan a letter to be delivered to Garcia ; Rowan took the letter and did not ask 'where is he at' ?

"By the Eternal ! there is a man whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book learning youngmen need, or instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies ; do the thing—'Carry a message to Garcia.'

"General Garcia is dead now, but there are other Garcias. No man who has endeavoured to carry out an enterprise where many hands were needed, but has been well-nigh appalled at times by the imbecility of the average man—the inability or unwillingness to concentrate on a thing and do it."

This small article, according to Carnegie, has been translated in almost all written

languages. About a million and half copies were distributed by the New York Central Railroad. During the Russo—Japanese war every Russian soldier who went to the front was given a copy of the *Massage to Garcia*. And the Japanese followed suit. A copy was supplied by order of the Mikado to every employee of the Japanese Government, soldier or civilian. Which shows, incidentally, how eagerly Japan snatches at useful ideas from anywhere.

Yes, it struck an important note.

Hubbard concluded the small article thus :

“My heart goes out to the man who does his work when the “boss” is away as well as when he is at home ; and the man who, when given a letter for Garcia, quietly takes the missive without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets “laid off”, nor has to go on

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a strike for higher wages. Civilization is one long, anxious search for just such individuals. Anything such a man asks shall be granted. He is wanted in every city, town, and village—in every office, shop, store and factory. The world cries out for such ; he is needed and needed badly--the man who can "Carry a Message to Garcia'."

Don't we agree with Hubbard ? Yes we do. I have only one comment to make. Instead of saying with him, "Civilization is one long, anxious search for just such individuals", I would rather say, "*Civilization is one long anxious attempt to produce just such individuals.*"

The very proposition of the present discussion is that *this can be done.*

(b) "If you want your orders obeyed ; you must strictly obey orders given you."

Your juniors shrewdly observe your behaviour—though they will not tell you. And, as we all know, example is better than precept.

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You must not only obey but obey with grace. That is to say, you must not criticize your seniors before your juniors nor express disagreement openly. If you do so, your subordinates will follow your example, much though you may advise them to the contrary.

"There are three things, young gentlemen," Nelson said to one of his midshipmen, "which you are constantly to bear in mind. First, you must always implicitly obey orders, without attempting to form any opinion of your own respecting their propriety. Secondly, you must consider every man your enemy who speaks ill of your king ; and thirdly, you must hate a Frenchman as you do the devil".

The second and third precepts were applicable to the particular occasion ; they pertain to respect and hatred of one's own country and the enemy's—the Frenchmen could reverse the saying with equal justification.

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But the first one is of universal application. It is the basic framework of all disciplined bodies. Let us repeat it :

“You must always implicitly obey order, without attempting to form any opinion of your own respecting their propriety”

..

Sir James Outram is said to have exhibited a characteristic example of noble self-denial. He never once faltered in the path of duty when ordered to carry out a policy, although he might personally disapprove of it. *He did not approve of the policy of invading Scinde: yet his services throughout the campaign were acknowledged by General Sir Napier to have been of a brilliant standard.* He denied himself a share of the rich spoils saying, “I disapprove of the policy of this war—I will accept no share of the prize money.”

..

Lincoln was not given to criticizing people. General after general, during the

Civil War, disappointed him and kept him pacing the floor in despair. "With malice toward none, with charity for all", he held his peace.

He knew ; he understood. Perhaps, they were doing their best and others would fare as badly ! If he criticized them, he would arouse hard feelings and handicap them further.

But even *he* had finally to pull up a general. The latter was presumably openly criticizing him, his Government and the General's own seniors.

This is what Lincoln wrote to Major General Hooker :

"I have placed you at the head of the army of the Potomac. Of course, I have done this upon what appear to me to be sufficient reasons, and yet I think it best for you to know that there are some things in regard to which I am not quite satisfied with you.

"I believe you to be a brave and skilful soldier, which, of course I like. I also

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believe you do not mix politics with your profession, in which you are right. You have confidence in yourself, which is a valuable if not an indispensable quality.

“You are ambitious, which, within reasonable bounds, does good rather than harm. But I think that during General Burnside’s command of the army you have taken counsel of your ambition and thwarted him as much as you could, in which you did a great wrong to the country and to a most meritorious and honourable brother officer.

“I have heard, in such a way as to believe it, of your recently saying that both the army and the Government needed a dictator. Of course, it was not for this, but in spite of it, that I have given you command.

“Only those generals who can gain successes can set up as dictators. What I now ask of you is military success and I will risk the dictatorship.

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“The Government will support you to the utmost of its ability, which is neither more nor less than it has done and will do for all commanders. I much fear that the spirit which you have aided to infuse into the army, of criticizing their commander and withholding confidence from him, will now turn upon you. I shall assist you, as far as I can, to put it down.

“Neither you nor Napoleon, if he were alive again, could get any good out of an army while such spirit prevails in it, and now beware of rashness. Beware of rashness, but with energy and sleepless vigilance go forward and give us victories.”

That was, according to a biographer, perhaps the sharpest letter Lincoln ever wrote after he became President.

Yet, what tact and consideration shown! Lincoln pays compliments first and enumerates the good qualities of the addressee. He promises support; he assures of assistance. He shows that the General

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has not only wronged his brother officer but also infused a spirit which may now do himself (the general) harm.

That letter sold at public auction in 1926 for twelve thousand dollars !

It deserves more. It is a model for all humanity.

He truly says : (I shall repeat.)

"I much fear that the spirit which you have aided to infuse into the army, of criticizing their commander and withholding confidence from him, will now turn upon you."

That is worth remembering.

He is emphatic : *"Neither you nor Napoleon, if he were alive again, could get any good out of an army while such a spirit prevails in it....."*

This is true everywhere, as much in the army as in any sphere where good discipline matters. And where does it not ?

..

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Just as you should obey your superiors and demonstrate your loyalty, you should do one other thing in the same line.

(c) You should preserve the authority of subordinate officers.

This follows almost as a corollary. If you humble them before their own subordinates, you undermine their usefulness and weaken their hold on the latter.

This is a very important point too. And, I shall say, often forgotten.

I have seen and known officers being bullied in public. I have seen and known the latter being adversely remarked upon in strong terms in papers open to all.

This does little good. This embarrasses and weakens the officers in relation to their own subordinates and *undermines discipline*.

The correct thing would be to talk or write to the officers *privately* or *confidentially*. It will *correct* them without humiliating them before others.

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“In the army”, said Napoleon, “no one must put the commander in shade....The army is a whole. Its commander is everything.”

So praise your own officers and support them publicly, blame them or correct them privately.

This is but fair. Put yourself in their position and imagine how you would like to be treated by your own superiors. Do exactly as you yourself would be done by.

This is a golden rule. It applies everywhere.

9

MANNER

HOW TO CONDUCT ONESELF.

We have so far seen that the right kind of disciplinarian is (a) self-confident, (b) not afraid of subordinates and he (c) expects the latter to obey as a matter of course.

We shall now take up clauses (4) and (5) together from his make-up. They run :

(4) "who issues orders in precisely the same spirit.

(5) and in a manner and tone which appear to admit of no question."

These two clauses go hand in hand. We are back to :

PERSONALITY.

We have spoken of 'personality.' Refer to pages 28—30. We have to say a little more here also.

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Webster defines "Personality" as : "that which constitutes a person ; that which distinguishes and characterises a person ; a person, especially one of exceptional qualities."

As Ballard says, in ordinary speech we identify a man's "personality" more with his soul than with his body, more with his character than with his intellect, more with his natural gifts than with his acquired habits, more with his subtler and more intangible attributes than with those grosser qualities that lie on the surface. To put it in another form, a man's 'personality' is the man himself as a social force—the man himself in so far as he moves the minds of other men, and is in turn moved by them. To impress and to be impressed—these are the main functions of personality.

Personality is the sumtotal of those characteristics which are in a peculiar sense the property of the individual. Everybody is possessd of 'a personality' and such

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personality is as different in each case as is handwriting, fingerprint or manner of speech..

And surely too, everybody's personality strikes others differently, however slightly. One pleases, another irritates, yet another impresses all who come in contact.

But do not mistake me. I do not mean that your personality is a fixed assemblage of characteristics leaving nothing more to be done about them.

While much stress is laid on such 'personality', especially in reference to a teacher or leader, and rightly too, we must remember that the word is now on its way towards becoming a 'catchword'. And one characteristic of a catchword is that it tends to lose its true meaning and to acquire adventitious ones.

As Ballard aptly argues, 'personality' is not of that heaven-born order that some teacher would have us accept. It is admittedly true that there are some born teachers, teachers who can control a class

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the first time and need no training. If there are they are very few ; they are certainly not enough to go round. The ordinary teacher needs a little coaching and instruction before he can begin at all. Even then he begins rather badly. But it is interesting to note that after a few years' experience he is indistinguishable from the heaven-born class.

• Every year the training colleges pour into the profession an army of young teachers and officers and not one per cent of these fail through the lack of that elusive thing, personality. They vary widely in efficiency, but the variation is more often due to difference in intellectual equipment and interest in their calling than it is to difference in personality.

Then, the nature of personality that makes for efficiency is itself changing. There is the masterful personality—there is the sympathetic personality. The teacher or leader *of the future* will be less concerned

with impressing his own personality on his pupils or followers than with gaining as much insight as he can into *their* personalities and trying to find in each of them the lamp that illuminates and the spring that motivates.

Therein lies the art of true leadership. We are going to unfold it:

Just as we can sharpen our sight, and hearing, strengthen muscles and bones, polish looks and voice, we can improve our personality also. We can *handle our possessions with more dexterity—more distinctively*.

Our personality is a constant expression of : (a) our *habitual attitudes of mind* ; (b) *our forms of action*:

The mental factors are :

- (a) self-confidence ; (b) fearlessness ;
- (c) must-obey-me-attitude.

These have been already explained.

They are more in the nature of a psychological background. Subordinates do not see them but they *do* feel them.

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Orders have to be issued in such spirit.

Other factors which are more *observable* and which constitute *forms of action* are now under discussion :

Of these, 'manner' and 'tone' should be such as to 'admit of no question'.

'Manner' would include :

DRESS.

You should dress properly.

When one is well-groomed and faultlessly and immaculately dressed, the knowledge of it, the feeling of it, has an effect, which, while it is difficult to explain, is still very definite, very real. It gives one more confidence, brings more faith in oneself and heightens one's self-respect. When one '*looks*' success, one finds it easier to *think* success, to *achieve* success. The effect of good clothes on the wearer is electric.

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The advice of a psychologist to a man who feels things are going against him, is to "stop and shave, take a bath, and put on a smart, well-fitting suit of clothes."

It can be noticed anywhere how a man badly dressed becomes self-conscious at once upon entering into the presence of well-dressed people. He feels suddenly at a disadvantage ; a sense of inferiority overtakes him and he moves and speaks as though he has been *disrated*.

The effect on the other side is also noticeable. Take an audience, for example.

It has been noticed time and again that if a speaker has baggy trousers, shapeless coat and dangling footwear, note-books or money-bags peeping out of pockets the audience at once under-rate him and much of the effect of what he would say is washed out. So also elsewhere.

It does not matter whether you wear European, American, Indian or Chinese clothes ; it does not matter if you spend

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lavishly on them. What matters is: whether they are *clean, well-fitting* and *well-worn*. A simple dress may look edifying, whereas a costly one, unbecoming.

Much emphasis is rightly placed on *correct* and *smart* uniforms in the military, the police and other organized forces. The superiors, there, have to show by example rather than precept that good dress is a sign of a self-confident man. It enhances powers of a disciplinarian.

.. . . .

DÉMEANOUR.

You should be calm, serene, dignified and self-possessed.

The 'yapping' and 'barking' disposition is one extreme : the 'joking' and 'indulging' one the other. The golden medium has to be struck.

I was once travelling on a certain inland steamer. The Serang was an East-Bengal Muslim—a huge, massive fellow, radiating

awe and grandeur by the very looks. He was the boss of the whole show and commanded, what we may call, a small navy. The steamer was running to scheduled times and all was being managed. The crew was doing hard work, real labour.

I thought—here was a man running a responsible show easily and controlling his crew who had not been drilled about.

I was soon disillusioned.

At every station when the steamer had to stop, up went a terrible row. The Serang worked himself up to a fury—looked a kin of Julius Caesar or Napoleon in bad temper. He yelled out to each crew, shouted, barked and nothing would turn out to his satisfaction until he had called the names of “fourteen generations” of the poor man at work. He was painfully audible from all over but there—he was exercising his rightful authority !

It was only lucky that his temper had the benefit of the soothing breeze of the

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river between stations. Else, I should imagine, he would have literally burst of vapoury anger or collapsed of sheer fatigue ! Why he was not thrown out alive into the river by an infuriated crew was a mystery to me ; but, perhaps, the latter got used to him and did not take him seriously. The disciples were more admirable than the disciplinarian, anyhow.

There is no ideal.

A disciplinarian need not be boisterous, scattering everything around him like “a bull in a china-shop” and intimidating every one, —the friend or the foe, the good or the bad, alike. Nobody likes a bully —an “irksome brawling scold”,—an old cantankerous cuss. He is shunned. People pass by, making a special detour so as not to come within earshot or even sight of him.

I had once asked an extremely reasonable and senior officer if he had, while at home on leave, met a certain chief of his, who had just retired..

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“Meet him ! why ? He was by no means such a dear old fellow that I would consider it a pleasure to meet him on a holiday. I would rather take a little deal of trouble and make a special detour so as to avoid him ”

I was not surprised. For, all I knew, many others would think so too, apart from all possibilities of personal animosity, the old cuss *did* indulge in a lot of unnecessary fuss.

. Let us quote from the Article on Discipline we have previously referred to in these discussions :

“If I were to ask you what you meant by a disciplinarian it is just possible that you would conjure up in your mind—some one slightly harsh, rather cast-iron ; some one prone to reprimand, to find fault, even to snap ; some one without much sense of humour, and with little of the gift of kindness. But the picture thus drawn is of a martinet with a tendency towards being a

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bully ; it bears no relationship to what a disciplinarian should be."

.. .. .
Avoid the other extreme also. A man who is always joking and 'hobnobbing' and "skylarking" with subordinates or students does not carry much weight either.

Familiarity does breed contempt.

Once upon a time, we had in our station for a guest, a big officer of a department in which discipline is of paramount importance. The guest was eagerly awaited and with respects in advance.

When he did arrive, he was a sore disappointment. Of course, he was delightful in parties—his wit and repartees sent us rollicking with laughter. I named him Kerome. J. Kerome !

The trouble was : the gentleman would *not* stop joking and jesting. People who had business to negotiate, ladies who had favours to ask, had to wait and wait and then open like this :

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“Now, Mr. Kerome, may I ask of you one little thing.....”

He would hear and dispose of the man or the lady in a half-mocking tone and then he or she would question :

“Are you serious ?”

“Of course I am—why do you say this ?”
—he would reply.

Why ? Why, Mr. Kerome ??

It is *your* tone and manner that have been all the time comic and surely you should know better.

I really hope the gentleman does not conduct business in the same demeanour !

The point is :

A man given to too much levity loses in public estimation. The professional Joker cheers the audience up but he is not seriously taken.

Over-familiarity may easily result in embarrassment. Even those who should otherwise respect you may be tempted to greet you by your first name, slap you on

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the back, poke you in the ribs, call you a good fellow, nose into your most private affairs, invite themselves to helpings from your cigarette case or dining table and while you ask something to be done, turn round and say, "Pray, why not help yourself" ?

Of course, you must have a sense of humour or cultivate one. That is a point in the make-up of a gentleman.

"That people should laugh over the same sort of jest," says....., well, never mind who, "and have many an old joke between them which time cannot wither or custom stale is a better preparation for life, by your leave, than many other things higher and better-sounding in the world's ears. You could read Kant by yourself, if you wanted, but must share a joke with some one else."

Yes, but let those you share it with be your friends and equals who can "give and take" or even your subordinates but *moderately* and *strictly* out of office or aside of *business*.

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ASSUME THE RIGHT MOOD.

Remember, I am not speaking of the 'pose'. There is something bad and irritating attached to this word—an air of artificiality—insincerity—hollowness.

The Oxford Dictionary gives the current sense of the word as : "attitude of body or mind, esp. one assumed for effect, as *his* philanthropy *is a mere pose.*"

A *poseur* is soon found out and labelled. He is then de-valuated.

Noel Coward in his *Hay Fever* portrays a family of *poseurs*. The father, David Bliss, is a novelist and the mother, Judith, an actress just retired from the stage. Simon and sorel Bliss are the son and daughter.

Judith is always posing and never misses an opportunity for acting. The father, the son and the daughter are also always *posing*. One lady-guest remarks on the family :

"You have'nt got one sincere or genuine feeling among the whole lot of you—you're

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artificial to the point of lunacy. It's a greatness you ever left the stage, Judith—its your rightful home."

.. .. .

Apart from such extremes, the *right mood* on each occasion has *got to be* assumed.

If you have seen a film for the first time, go over your mind and recall the various actors and actresses. Do not the impressions of the cheerfulness of one, the gravity of another, the dignified air of yet another—linger in your memory? They *do* in mine.

In private life, the actors and actresses may quite be the very opposite of what they look but the spectators are struck by them as they do appear. And the directors will have nothing to do with them unless they can match the occasion in *bearing* and *behaviour*. Of course, there is artificiality there. There are *directed* parts played but we must ourselves be our own *directors*.

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In our cases, we must be *sincere*, weigh the *occasion* and *conduct* ourselves as the circumstances may *demand*. If we are earnest about the matter in hand, we shall know what mood is called for.

When business steps in, stop, 'ti's no
time to jest,
And therefore frame your manner to
the time.'

Napoleon was a stickler for right manner. He would not indulge in levity before subordinates.

Often he would relax a bit and place himself in an easier mood, sharing in genial conversation on the table but as soon some business cropped up, he would change his frame and adopt a graver tone.

.. .. .

The *calm* and *dignified* man, having learned how to govern himself, knows how to adapt himself to others. Herbert Spencer says :

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“In the supremacy of *self-control* consists one of the perfections of the ideal man. Not to be impulsive—not to be spurred hither and thither by each desire that in turn comes uppermost—but to be self-restrained, self-balanced, governed by the joint decision of the feelings in council assembled, before whom every action shall have been fully debated and calmly determined—that it is which education, moral education at least, strives to produce.”

The Duke of Marlborough, despite many defects of character, was possessed of a natural dignity never ruffled by an outbreak of temper. Green says :

“Amidst the storm of battle men saw him ‘without fear of danger or in the least hurry, giving his orders with all the calmness imaginable’. In the cabinet he was as cool as on the battle-field. He met with the same equable serenity, the pettiness of the German princes, the phlegm of the Dutch,

the ignorant opposition of his officers, the libels of his political opponents.”

Pitt is said to have been another illustrious man who was never out of temper, although he combined this virtue with extraordinary readiness, vigour, and rapidity of thought as well as action.

Serenity is that *exquisite poise of character* which is the last lesson of culture. People will always prefer to deal with a man whose demeanour is strongly equable. *Self-possession* connotes *self-confidence* and excludes *super-sensitiveness*.

So, be *calm, serene, dignified* and *self-possessed* in your demeanour.

EXTERNALS OF DISCIPLINE.

Observe the ‘manners’. Under head ‘manner’ we should also consider ‘manners’—the *externals of discipline*. These have to be observed in favour of superiors—demanded from inferiors.

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There are various modes of paying respects—such as saluting, standing to ‘attention’, honorific terms of address, such as ‘sir’, etc. These will vary in different departments and spheres but they *are* important factors. No good disciplinarian can overlook them.

Do not talk with your seniors with hands in your pockets or in a casual listless way.

Milton Wright has written an admirable book on the Art of Conversation. He summarises what is to be done when talking with (a) superiors and (b) inferiors. I summarise him further and *italicise* important matters.

WITH SUPERIORS.

The most difficult conversation of all is the one carried on with a superior. The superiority is one of *rank* or *position*, may or may not be of character or intelli-

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gence and this must be borne in mind *throughout the talk*, although the talk must flow easily and naturally and without embarrassment. The buck private in the army has one way of talking with his mates but quite a different way with his captain. The junior clerk in the bank has one way of talking with the other clerks but quite a different way with the president.

The consciousness of the difference in position afflicts the lesser party to the conversation with a sense of inferiority ; he feels at a disadvantage. To some extent, it ties his tongue and prevents a free and easy flow of ideas. Some persons resent this position, and in an effort to offset it, go to the *other extreme*. They are inclined to be *overbold* or *overloquacious*. They are likely to talk fast and loud, to brag in an effort to *impress* the superior. This is more objectionable than shyness.

Your attitude should be affected by two considerations ; first, that he is

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entitled to deference by the mere fact of his position, and second, that the ability which has enabled him to reach that position probably also entitles him to deference. So your own superiors directly and others of their position though not in power over you,—both should claim your respects.

But at the same time, in talking with your superiors you must maintain your own integrity and independence of thought. Thus you are sometimes between two fires ; the fear of *displeasing the superior* and *sacrificing your own opinions*. You have to be tactful to the extreme.

Were we to draw up a set of rules for talking with a superior, they would be something like these :

Be respectful.

Let the superior lead the conversation.

Listen more than you talk, unless the superior wishes it otherwise.

Be attentive.

Keep to the topic under discussion.

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Be relaxed.

Be frank and out-spoken.

Be prompt with your replies.

Do not conceal the fact that, while you respect your superior, you have your own self-respect, too.

WITH INFERIORS.

This is easier but there are *bounds*. There may be a disposition to talk *less thoughtfully* because there is *no penalty* for saying the wrong thing or saying in the wrong way.

Your inferiors are not necessarily men of lesser ability, though in subordinate positions. *Put them at ease* Make them feel that you are *interested* in what they have to say, and *invite* them to talk. They must see that you are friendly, but at the same time they must not be encouraged to *break down* the *barrier* of the difference in rank. It is bad policy to discuss your own foibles or any other intimate matters.

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Rules for talking with an inferior might include the following :

Be dignified.

Be courteous.

Be kindly.

Avoid a domineering attitude.

Praise him for any good work he does.

Avoid talking too much.

Do not be too familiar.

Never let him overstep the bound.

Never step down from your own superior position.

10

TONE

HOW TO ORDER OTHERS.

Under head, "tone", we shall discuss a few things likewise.

First of all :

INTONATION.

Adapt your voice to the occasion.

A good deal depends on the *tone* in which one speaks and issues commands ; in other words, on one's *intonation*.

Children and subordinates among others are most affected by our intonation. Even animals pick up the moods of speakers by it.

Have you seen a hypnotic performance ? Most of you have, I suppose.

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I once took a little deal of trouble in picking up the A. B. C. of hypnotism. I was struck by the power of suggestion.

By verbal suggestion, you can be made to go to sleep ; and then ? You can be made to dance like a bear, eat with relish paper-balls for *Rasha-Gollas* and be given the fright of a snake with a dangling piece of rope. That is when you are half-asleep or in a trance. No charm or incantation is needed.

Even when you are *quite awake* and in your senses, you are made to sit facing the hypnotist and asked to close your eyes.

The Hypnotist then *suggests* verbally in a firm and authoritative tone :

“Your eyes are closed ; now—press your lids together tight—tighter—tighter—still tighter—they are locked—you can’t pull them apart—you *cannot*,—try, however much you can to open your eyes—they *will* not open—they *cannot* till I wish them to.....”

You, dear reader, are actually helpless—*your* eyes have gone out of *your* control and

the hypnotist controls them to the amazement of the spectators who clap.

There is no sleight of hand, no fraud, no deceiving the eyes of the audience. *Suggestion* has worked; it has affected your subconscious mind, much though outwardly you struggle against it.

Such is the power of suggestion, of the hold of orders given in a firm tone and confident spirit.

.. .. .

On the other hand, a weak voice and infirm delivery can rob an order of its effectiveness or a brilliant speech of its charm.

We have all heard of Edmund Burke whose speeches are classic models in logic, reasoning and composition. But how did he carry with the audience?

Chroniclers say, as a speaker, Burke was a notorious failure. They say he did not have the ability to deliver his gems, to make

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them glitter. The result was : he was called "the dinner bell" of the House of Commons. When he rose to speak, the members rose to walk out for free air or sank deeper in their chairs and yawned and dozed !

This is unfortunate. Most unfortunate.. We know of no permanent defect in his throat. We see thousands of humdrum men and women act on the stage or speak on the screen with quite a moderate success.

Why shouldn't *he* have cultivated his voice and even laboured less on the composition of the speeches ?

.. .. .
According to a certain estimate in America, one man out of every seven who sought to become officers in the Army during the last world war was refused a commission because of ' poor articulation, lack of voice and imperfect enunciation.'

This is quite probable but yet unfortunate.

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It is very unfortunate that the army authorities should be of the old opinion that the speaking voice is only an endowment of nature, or that attempts to cultivate it should necessarily fail.

The voice *can be* cultivated and improved and it is silly to demand of every assorted young man a ready commanding tone.

The most illiterate and dull-headed havildar of the police would beat a very clever civilian in the matter of 'commanding' men. That does not mean that the havildar has a permanent superiority over his rival. The point is : he has *cultivated* his voice and *learnt* the *technique*.

It is most amusing to see the Civic Guard Commanders struggling to shout orders to the men. Yet, they are men some of whom are leading in business, law, politics, etc. I see nothing derogatory in this. The point is : They have never cared to develop an authoritative and commanding tone. If they are *trained* and

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they *care* in earnest, they *will* certainly improve their voices.

Which stresses the need of our Teacher's Training Schools, Police Training Colleges and such other institutions to have within the syllabus "*coaching of officers in right intonation.*"

.. .. .

Of course, those who want to develop this power by themselves can also do so, with some endeavour. In fact, everybody *should*.

If people brag about their God-gifted tone, you may take courage from any number of instances of a self-developed one.

"The first time I attempted to make a public talk," said Lloyd George, "I tell you I was in a state of misery. It is no figure of speech, but literally true, that my tongue clove to the roof of my mouth ; and, at first, I could hardly get out a word."

Who was Demosthenes ? One of the world's greatest orators. But what a natural

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impediment had he not to overcome ! He was physically weak, had a feeble voice, indistinct articulation and shortness of breath—he was exactly lacking the very essentials of a good speaker ! Yet ! the world knows what he made of himself.

.. ..

Every man can overcome handicaps and improve his enunciation and articulation by practice. Deaf mutes are trained to use accurately the muscles of their lips, and cheeks and tongues. As a result, they are able to speak, in some cases, almost as many who possess the faculty of hearing. If that be even partially so, what cannot an average man or woman do !

One cannot easily study intonation and direct it at the moment of speaking with any great success. One should rather practise in private to a sufficient extent to render one's speech of a *firmer* and *more dominant* character.

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This does not mean mere shouting.

I had a private tutor for my children. His arrival had not to be announced by anybody ; he did this himself by *shouting*. The effect was, however, mighty little. The children used to go about paying little heed to his calls and he started shouting louder and louder still. But all the same, he managed giving lessons with extreme difficulty.

The contrast was supplied by another tutor at another station. This tutor came in *quietly*, setting his *looks* and *manner* properly and although he spoke in a *slow* voice, he addressed all *decisively* and *authoritatively*. All went well and the children respected him highly.

The Duke of Wellington, says his biographer, was in natural temper irritable in the extreme but he had been able to restrain his temper by watchful self-control. He studied calmness and coolness in the midst of danger. At Waterloo and elsewhere, he gave his orders in the most critical moments with-

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out the slightest excitement, and in a tone of voice almost *more* than usually subdued. But, we may add, his tone was reinforced by dignity and power in reserve.

There are havildars who, learning presumably like a parrot, have got into the habit of shouting to a squad of ten men as one would to a batallion. This is unnecessary, exhausting and disturbing.

I do not either mean that your voice should be dominant to an extent giving the impression that you are haughty and bullying. It should be *firm* and *slow* and *deliberate*. It should be well-modulated and adapted to the subject and occasion. It should be used without strain. A distinct enunciation has an important bearing upon the voice, bringing out more completely its qualities of purity and—resonance.

PRECISION.

Your orders must be precise.

This is also very important.

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You should avoid (i) *vacillation*.

You should avoid (ii) *vagueness*.

If you have followed up what has gone before, if you have developed self-confidence and developed a desire to be fair and just, you will avoid haste in coming to decisions and when you *have* decided you will feel *happy* and *determined* about them.

“Think before you leap” so that when you do leap you can land safe. If you are in haste, you will not be able to look at a matter from all the sides. The result will be: you will hesitate to give orders you want to or after giving them *waver* and *vacillate*. For, the sides you have *not* considered will *obtrude* on you.

AN EXAMPLE FROM SHAKESPEARE

Let us take a big person—Julius Ceasar as portrayed by Shakespeare.

Ceasar has to attend the senate as a popular hero. This is a highly ceremonial

occasion. He is not sure of constancy in his ranks and Calphurnia, his wife, has seen strange fore-boding dreams. She tries to persuade him not to go.

• Caesar is brave !

“What can be avoided

Whose end is purpos'd by the mighty
Gods ?

Yet Caesar shall go forth ; for these
predictions.

Are to the world in general as to Cæsar.”

Calphurnia pleads further :

“When beggars die there are no comets
seen,

The heavens themselves blaze forth the
death of princes”.

Whereupon Cæsar flares up and utters the famous words—words that have braced up many a fading heart—words that have been treasured all over the world as precious gems. Magnificent..Immortal..

Let us repeat them : they are worth repeating many times over every day.

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“Cowards die many times before their
deaths ;
The valiant never taste of death but
once.

Of all the wonders that I yet have
heard,

It seems to me most strange that men
should fear ;

Seeing that death, a necessary end,
Will come when it will come”.

In comes a servant with what the
‘augurers’ say. They do not see much good
ahead. Calphurnia pleads further and Cæsar
changes his mind :

“Mark Antony shall say I am not well ;
And for thy humour I shall stay at
home”.

From what sublimity to what ridicule !

Yet, we may say he is superstitious—
the ‘augurers’ weigh much with him. But
let’s follow the course.

Decius comes to fetch him to the Senate-
house. Cæsar communicates his *decision* :

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"And you are come in very happy time,
To bear my greetings to the Senators,
And tell them that I will not come to-day tell
 them so Decius."

Does the matter end there ? No !

There is a haggling :

Calphurnia : "Say he is sick."

Caesar : "Shall Caesar send a lie ?

Have I in conquest stretch'd mine arm so far

To be afeard to tell graybeards the truth ?

Decius, go tell them Caesar will not come."

Decius does *not* go. He argues :

“Most mighty Caesar, let me know some
cause,
Lest I be laughed at when I tell them so.”

Caesar is adamant.

"The cause is in my will,—I will not come:

That is enough to satisfy the Senate."

Well-done Caesar ! That's exactly like you. Stick to it then. But does he ?

He discusses his wife's apprehensions and Decius is up at once with his contra-suggestion :

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“And know it now,—the Senate have
concluded
To give this day a crown to mighty Caesar.
•If you shall send them word you will not
come,
Their minds may change. Besides, it were
a mock,
Apt to be rendered, for some one to say,
Break up the Senate till another time,
When Caesar’s wife shall meet with better
dream,
If Caesar hide himself shall they not
whisper,

•*Lo, Caesar is afraid ?”*

Caesar chides his wife and changes mind
once again :

“How foolish do your fears seem now,
Calphurnia,
I am ashamed I did yield to them.—
Give me my robe for I will go.”

Mighty Caesar ! *We* are ashamed that
you have changed over so many times !
If you had called a council, discussed the

matter and then had it whatever way you liked, you would *be* more consistent.

But who are we to criticize him? Of course, he will not listen to us but the idea is: We should ourselves learn a lesson. Nobody, however big, can conduct himself all the time *perfectly*. That is not human.

Caesar was undoubtedly a brave man—a worthy hero—a man of his word, as he says on another occasion, “but I am constant as the northern star, unshak’d of motion.”

He may have not done at all as Shakespeare has portrayed him. May be that was *one* instance of the few in which he changed mind quickly. But *our* point is: He should have thought over the matter *carefully* and decided *finally* without exhibiting *hesitancy* or *vacillation*.

.. .. .

Nobody between the high heavens and the muddy earth will ever object if you say—“Let me think over: I may take time.”

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We all see the atmosphere around bristling with instances of hesitancy, of vacillation.

We change our tour-programmes three times before we start ; we name for our engagements three different hours before they can take place ; we 'promise' one time and 'regret inability' the next hour ; we amend what we say ; we withdraw statements we make ; in fact, our whole course of life goes along—with a muddling lot of "about turns" and "correction-slips."

Let us stop here for a resolution. Let us *resolve* that we shall *think over ahead* and *then* decide and *decide* firmly.

A good disciplinarian has to avoid *hesitancy* and *vacillation*. His disciples will value him according as he does so

So let this be said of each good disciplinarian :

"His nay was nay without recall ;

His yea was yea, and powerful all ;

He gave his yea with careful heed,
His thoughts and words were well agreed."

You should avoid (ii) *vagueness* : *Be definite, accurate, clear.*

Vagueness is also a bane to be shunned like poison. *Be definite.*

"See me to-morrow", you ask your subordinate.

"All right, your honour"—he says and retires.

He spends the night arguing—when, where, why ! He wakes up with a headache, starts dressing, howling for his breakfast. He trots in to your Bungalow to find you are hardly up yet. You growl he should come to office. He loiters about anxiously waiting for the hour he will meet 'your honour'. By the time he has paid respects to you, the best part of the day is gone for him.

By the eternal ! Why not name the place and hour and business so that he can save himself and yourself all the bother ?

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Be definite. Ask yourself and others—why, where, when, how. You will see how conveniently everybody and everything turn out—how time, that irrevocable factor in our lives, is saved, how worry and uncertainty are set at rest.

Napoleon said, "Time is everything!" That was his motto.

In the truce with Sardinia, Napoleon found the other side trying to bargain. He took out his watch, named the hour at which he had decided to attack, and said they had better make up their minds quickly. "I may lose battles, he said, "but no one will ever see me lose minutes either by overconfidence or by sloth."

He may have *bluffed* successfully on this occasion but he always *did* make the best use of time. His favourite phrases were "at the given time"; "at the appointed hour."

One very common cause of bad discipline in schools and colleges is the bad example shown by teachers and professors in

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the matter of punctuality. If one strolls into the class in a lazy or hasty way, several minutes after the bell has rung, one cannot expect the class to be in order or in an appropriate mood to benefit from one's addresses. Late-comers among the students should also never be allowed to proceed to their seats without being checked.

TAKE CARE OF THE SPLIT MINUTES.

I had been sick of 'untimely appearances' and 'timely disappearances'. I have seen all around taking time by the tail instead of by the 'forelock'. I have found men and women attending shows and parties with as little concern for time as much for the programme and the menu. I have noticed people assembling at leisure and *meeting* when they should have *dispersed*.

I have now found it pays to *follow the Railway time-table*. I am naming *minutes* in addition to hours and deliberately making

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them *rather odd*. I want subordinates to see me at 11. 17 ; friends to lunch with me at 13. 17 and meetings to take place at 14. 09 hours. Of course, this, when I matter ; where I do not, I observe the hour notified, although often to the extent of finding empty chairs, staring mockingly at me !

I assure you matters *have improved*.

Try the experiment just for fun and see. Of course, also show, by example, that you do yourself what you expect others to do.

If you don't notice any improvement, ask for a refund of the price you paid. As you paid nothing or little, call me names instead. But do try—at least for a short while.

Be accurate.

Accuracy results from care. Be accurate yourself and you will be known as a stickler for accuracy.

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MASTERY OF DETAILS.

No disciplinarian, no leader can afford to overlook details. These form the whole, constitute the body or the organization. You can't neglect the screws and bolts that keep the machine intact.

Plans have to be worked out to minute details and while leaving these to able lieutenants, the leader has to check them up *periodically but regularly and also by surprise at other times*. Speaking of Napoleon in this respect, Ludwig says:

“This constant deliberation builds up something within him which he names the ‘spirit of things’: the precision, which penetrates he touches; the thinking in numbers, to which he ascribes part of his success and for which he has to thank his mathematical training. There is nothing too small for this brain; for the sum total of millions of details is a plan whose scope

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is world embracing. If one of his officers writes to say that the Emperor's instructions have been carried out, Napoleon waves this general statement aside and demands details. Nothing is so small but he wants to know all about it and judge its importance for himself''.

If a campaign is loosely conceived and vaguely planned, the chances *are* it will be badly executed and will come to grief.

.. ..

If you are a writer, verify your facts and figures. I am fond of scribbling a little but let those who do not write not think it is a play-thing to push out a piece for print. You, readers, are a clever lot and you will not spare me at all if I misquote or mistake. You may not say anything out of sheer good grace but much of what I am saying *will* be disrated.

Do we not painfully see almost every morning Mr. Y issuing a counter-statement

and refuting what Mr. X stated the other day? And by far the sharpest cut Mr. Y inflicts is that Mr. X had given untrue facts or inaccurate figures!

If you are a head of an office—big or small—you may notice how drafts by clerks or assistants have to be returned with spear-strokes all over. Inaccurate figures, bad grammar, bad punctuation, hazy expressions are there for you to detect, correct and reshape. Why? The clerks depend on ‘your honour’s’ infallible judgment, vast learning and powerful pen! How, oh, how, can they, poor creatures encompass in language ahead what ‘your honour’s’ master-mind may be conceiving! Poor wretches! Why not always do your best and save your “master”, if you have any consideration for him, from petty proof-reading?

I now return such drafts unsigned so that the clerk can sit in judgment over them and produce accurate ones. This results in loss of time immediately but ultimately in

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saving of it and of, what is as important,—trouble.

Try this for fun. *Tear out typed copies with mistakes and order retyping. Return drafts unsigned. Encourage good drafts, neat typing by paying compliment.*

Things shall improve.

..

There is the same case for being “clear”.
Be clear.

Much of the muddle that is caused by orders misunderstood is unintentional.

UNINTENTIONAL MUDDLING.

Your servant conducts most oddly because he misunderstood you. You conduct most rudely because you misunderstood him.

You cannot expect everybody to pick up things as perfectly as you yourself would. Besides, there are honest mistakes.

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An intensely tragi-comic thing was going to happen the other day. There was a ceremonial parade to be inspected by a high dignitary at a certain place. It was arranged that officers should be 'mounted'. Somehow, it was decided at the last minute to have no one riding and this had to be communicated at once to the officer in command. The distance was three miles and time was short.

The chief asked a very clever and experienced inspector who was going ahead in the pilot car to carry word to the officer in command that the parade would be "dismounted". The Inspector shook his head, jumped into the car and was off in a minute.

Can you guess what happened then? I am sure you cannot.

The Inspector ran breathlessly and faithfully misdelivered the message. "The chief has ordered the parade to be dismantled (!)". "Dismantled" is the very word he actually uttered. The officer

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commanding retorted, "What !" "Dismantled, your honour"—feiterated the Inspector.

You can 'dismantle' a building, of course, but a parade ? Break it up ? The officer was thinking so.....

In the meantime the party came up and a very awkward situation was saved.

I warn you. The Inspector was quite honest—he is clever—but just a slip of the ear—that's what you may call it.

..

MAKE SURE YOU ARE UNDERSTOOD.

I have been sick of servants and orderlies doing like this. I make them 'repeat what they have understood.' When they say, "Very good, sir", and start turing round, I say, "Just a minute—do tell me what you are going to do".

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Try this also. Will save you trouble.

.. ..

You want to hear big people on the point ? Here you are :

Christ preached to common people and spoke by parables and examples. When disciples asked him why he did so, he answered :

“Because they seeing see not ; and hearing hear not neither do they understand”. He meant to be clear.

Napoleon thought likewise. His oft-reiterated instruction to his secretaries was : Be clear ! Be clear !

.. ..

INTENTIONAL EVASION.

Then, there is the case of shirking and evasion.

Human nature is apt to shirk unpleasant jobs—evade them altogether or comply only

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by way of eyewash. Some of the subordinates must be that way bent.

Vague orders turn out very welcome to them, for they can misinterpret orders and find loopholes.

Take the Indian Penal Code, for example. It is one of the world's most precisely worded codes. But look at the loopholes sought to be taken advantage of ! Colossal tomes of annotation are there to guide you through a mess sought to be made out of an otherwise admirable code !

The great general Moltke, at the outbreak of the Franco-Prussian War instructed his officers :

“Remember, gentlemen, that any order that *can* be misunderstood *will* be misunderstood”.

.. .. .

SELF-DECEPTION.

And people deceive themselves, evade their own will or conscience on excuses invented.

Professor William James puts in the evading nature beautifully thus :

“How many excuses does the drunkard find when each new temptation comes ! It is a new brand of liquor which the interests of intellectual culture in such matter oblige him to test ; moreover it is poured out and it is a sin to waste it ; or others are drinking and it would be churlishness to refuse, or it is but to enable him to sleep ; or just to get through this job or work ; or it isn't drinking, it is because he feels so cold ; or it is Christmasday ; or it is a means of stimulating him to make a more powerful resolution in favour of abstinence than he had hitherto made ; or it is just this once, and once doesn't count ; etc ; etc ; *ad-libitum* ; it is in

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fact, anything you like except *being a drunkard*. That is the conception that will not stay before the poor soul's attention".

LEAVE NO LOOPHOLES.

So do not encourage children if you are a teacher or subordinates if you are a boss, small or big does not matter, to look for loopholes in your orders and vagueness in directions. They should know *that you mean what you say* and you *should say it well*.

FIRMNESS.

Be firm but courteous. Decide after due consideration ; *order* forethinking of compliance.

A military manual offers a trite little sentence for guidance of officers : "Orders must be given as orders and not as requests."

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This is only sensible, particularly in the military where extreme hardship and stress may be involved.

In civil life, orders should be courteously worded but *must* be backed by firmness.

.. .. .

A fatal sign of weakness is to (i) repeat orders : yet another is to (ii) modify them too quickly or easily.

The teacher who goes on repeating orders in louder and louder tones has lost all chances of good discipline.

A private tutor whom I mentioned before has a string of orders for the boys to make them come : "Come ; why not come ; do come ; won't you come ; wait till I come." The 'coming' of the boys takes place only when he has risen from his seat and moved about half-way towards the boys. Actually the boys are not to blame ; they have been used to obeying the last command. The

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preliminary ones they consider "as mere "words of caution !"

The tutor lacks firmness : the result is prejudicial to good discipline.

Teachers and guardians should remember what a great head-master wrote some years ago :

"A school is pictured by some as a troop of little angels, eager to learn, more eager to imbibe goodness, all hanging on the lips of their still more angelic preceptors. If these celestials ever do need a rebuke, shame is at once sufficient ; and shame is produced by a gentle and piercing glance, (all school-masters have eyes of forty angel-power) the victim retires to weep in silence until he is ready to receive the forgiveness the thoughtful teacher yearns to give and is only waiting till the fourth handkerchief is wetted through to give it."

But actually "school life is real earnest work, both for masters and boys, and not a matter of rose-water theories. At one time

or another every evil that boys can do will have to be faced by the masters ; and every temptation that boy-life is subject to, to be faced by the boys. This requires a strong government”.

..

PSEUDO-FIRMNESS.

But—there is a vice also to be guarded against. Firmness does *not* mean ‘blustering’ —“tyranny”.

Those who mistake ‘firmness’ for these are by no means so few. You notice a whole array of them about.

Firmness is like “power in reserve.” It is called upon to come in to play *only when necessary*.

It is by no means true that children who are intended to be disciplined and educated are all vicious or unbending. Many of them are timid, take an easy fright and

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what *these* require is *sympathy* and *understanding*.

And there are teachers and tutors who bluster and blunder to the extent of blighting eternally the prospects of the youngsters. There are.

For instance ?

We can't cite living examples, though many. I am too poor to be able to afford 'damages'.

EXAMPLES FROM DICKENS.

Dickens has portrayed a few in his inimitable style.

He speaks from personal experience and the portraits are brilliant. Magnificent..

Here is Mr. Murdstone the step-father of David Copperfield.

Baby David's mother sends him away on a holiday for a fortnight and when he gets

back the 'nurse-maid breaks the news that his mother has married Mr. Murdstone in the meantime.

"Master Davy," says Peggotty (nurse-maid), untying her bonnet with a shaking hand, and speaking in a breathless sort of way, "what do you think? You have got a Pa".

Baby David trembles and turns white. He is obviously not very happy.

David is relegated to a far off room in his mother's house and he feels the bleak change. He weeps and is uneasy in the morning.

The mother comes to console her baby. Mr Murdstone appears and takes charge of the situation.

"What's this? Clara, my love, have you forgotten? Firmness, my dear! Go below, my love, David and I will come down together."

When they are left alone, he shuts the door, and sitting on a chair, and holding

David standing before him looks steadily into his eyes.

"David", he says, making his lips thin, by pressing them together, "if I have an obstinate horse or dog to deal with, what do you think I do?"

"I don't know".

"I beat him. I make him wince, and smart. I say to myself, I'll conquer that fellow; and if it were to cost him all the blood he had, I should do it. What is that upon your face".

"Dirt," David mutters.

He knows it is the mark of tears as well as David does. But if he had asked the question twenty times, each time with twenty blows, David's baby heart would have burst before he would have told him so.

"You have a good deal of intelligence for a little fellow," Murdstone says with a grave smile that belongs to him, "and you understood me very well, I see. Wash that face, sir, and come down with me."

David says, in retrospect, "I had little doubt then, and I have less doubt now, that he would have knocked me down without the least compunction, if I had hesitated."

"Clara, my dear," Murdstone says, when David has done his bidding and he walks into the parlour with his hand still on David's "you will not be made uncomfortable any more, I hope. We shall soon improve our youthful humours".

Mr. Murdstone straightened David at a stroke and he felt comfortable.

But was David improved? Let's hear him relating in retrospect :

"God help me, I might have been improved for my whole life. I might have been made another creature perhaps, for life, by a kind word at that season. A word of encouragement and explanation, of pity for my childish ignorance, of welcome home, of reassurance to me that is *was* home, might have made me dutiful to him in my heart henceforth, instead of in hypocritical outside,

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and might have made me respect instead of hate him”.

Don't we feel so too ? I for myself do.

That was “firmness” misapplied—the unkindest treatment for a ‘new pa’ on the very first meeting.

.. .. .

While still about Dickens, let's see another character portrayed by him.

This is Mr. Creakle, the principal of Salem House—a boarding-school to which David was sent to be disciplined.

Mr. Creakle has arrived back from a holiday. David is put up before him.

“Now”, said Mr. Creakle, “What's the report of this boy ?”

“There's nothing against him yet,” returned the man with the wooden leg (Mr. Creakle's A. D. C.). “There has been no opportunity.”

Mr. Creakle was disappointed.

"Come here !" said Mr. Creakle, beckoning to David.

"Come here !" said the man with the wooden leg, repeating the gesture.

"I have the happiness of knowing your father-in-law", whispered Mr. Creakle, taking David by the ear, "and a worthy man he is, and a man of strong character. He knows me and I know him. Do you know me ? Hey."

"Not yet, sir."

"Not yet ? Hey ? But you will soon. Hey.....I'll tell you what I am, I'm a Tartar."

"A Tartar", said the man with the wooden leg.

"When I say I'll do a thing, I do it," said Mr. Creakle, "and when I say I will have a thing done, I will have it done,....I am a determined character that's what I am. I do my duty. That's what I do. My flesh and blood—when it rises against me, is not my flesh and blood. I discard it...."

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David was dismissed and he lay quaking for a couple of hours.

Did all the blustering of Mr. Creakle do David any good ?

•Hear him reflecting long after he was out of Mr. Creakle's power :

"I am sure when I think of the fellow now, my blood rises against him with the disinterested indignation I should feel if I could have known all about him without ever having been in his power ; but it rises hotly, because I know him to have been an incapable brute, who had no more right to be possessed of the great trust he held, than to be Lord High Admiral, or Commander-in-chief ; in either of which capacities, it is probable that he would have done infinitely less mischief."

We agree. Baby hearts are not *made* that way ; they are *broken*.

Naughty boys ? Yes. By all means, deal with them firmly but you don't want to be a Nero or to use a field-gun at a fly. You don't.

.. .. .

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REASONABLE FIRMNESS.

Be most careful to see that your order is a reasonable one, which *can* and *should* be obeyed, then once having given it, realise that it must be enforced at all costs. *Your reputation* is at stake with every command you give. Your subordinates are temperamentally, sentimentally and intrinsically so utterly various and different that to get work out of them some amount of firmness is absolutely necessary.

Your subordinates size you up mentally, if not openly. So if you fail to enforce one, you will probably fail with a next.

The magician shows a trick but once ; a good disciplinarian gives his command but *once* also. His *next business* is to see it obeyed.

.. ..

NAPOLEON AND THE ADMIRAL.

When a storm is threatening, Napoleon orders a naval review. Admiral Bruix does not carry out the order. The Emperor finds no preparations afoot and sends for the admiral. A stormy scene.

“Why did you not obey my orders?”

“Your Majesty can see that for yourself. You would not needlessly risk brave men’s lives in such weather.”

Napoleon is mad with rage : “Sir, I have given you an order. The consequences are no concern of yours. Do what you are told.”

“Sire, I cannot obey.”

Napoleon is furious. He strides ominously towards the admiral who also grows stiff. A terrible scene.

“You will leave Boulougne within twenty-four hours, and betake yourself to Holland. Rear-admiral Magon, carry out my orders.”

That is a brief incident recorded by Napoleon’s biographer.

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We are sorry for the admiral but he was rightly dealt with. He might have represented to the Emperor, he might have pleaded with him but with the orders hanging over him unmodified, he was grossly at fault not to have proceeded to carry them out.

The weather? Yes, but what if the enemy were to engage the navy in it? Besides, the navy has to take risks anyway, if it is to achieve anything.

.. .. .

PERSISTENCE.

Firmness also implies *persistence*. No leader ever achieved anything without persistence. The basis of this invaluable mental factor is the POWER OF WILL.

Ordinary men and women are too apt to throw their plans overboard and quit at the first sign of opposition or appearance of difficulty. You can dissuade people

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from their undertakings—easily and readily. Try a few words of disparagement, picture how badly they are going to be criticised by others when they come to hear of their plans and suggest there we so many better alternative things to attempt—and you have shot you bolt.

The victims take all this seriously, brood over it night and day and *decide* to drop their plans.

Millions behave like that. *A few don't.* Those are the men with grit, with stamina. Those are the men who could claim leadership. And they get it. They are the columbuses, Darwins, Rockefellers, Fords, Carnegies.

Muhammad started preaching his philosophy and at once encountered opposition. Stiff. Crushing. He refused to quit.

Men with negative minds tried to convince Thomas A. Edison that he could not build a machine that would record and reproduce the human voice. Edison did not believe them....

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Men with negative minds told F. W. Woolworth he would go "broke" trying to run a store on five and ten cent sales. He did not believe them....

Men with negative minds told George Washington he could not hope to win against the vastly superior forces of the British. He did not believe them....

Men with negative minds jeered at Henry Ford when he put out his crudely built automobile on the streets. Many opined seriously it would not be practical, it would not pay. He did not believe them....

Men with negative minds tried to dissuade Wilbur Wright for seven years from the attempt to construct flying machines. He accelerated work and thought. Throughout the crucial seven years every penny he and his partner could spare was put aside to pay for plane building materials. He did not believe the dissuaders....

Bernard Shaw worked ceaselessly for nine years with little success

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and less encouragement. He *refused* to quit....

Napoleon Hill speaks of Fannie Hurst whose *persistence* conquered the Great White Way. She came to New York in 1915 to convert writing into riches. The conversion did not come quickly, *but it came*. For four years she struggled in the sidewalks of New York ! She spent her days *labouring* ; nights *hoping*. She said, "I am going to win."

One patron (The Saturday Evening Post) sent her *thirty six* rejection slips before she got a story across. Millions of others would have given up the quest. She didn't. She pounded the pavements for four years to the tune of the publisher's "no," because she was determined to win.

Then she 'arrived.' The shell had been broken, the unseen guide had tested Fannie Hurst and she shew she had taken it.

Then the table turned : she had the publishers themselves to her door. Her royalties started soaring. The cinema rights.

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to her latest novel, "Great Laughter", brought her 100,000,00 dollars said to be the highest price ever paid for a story before publication.

.. ..

All leaders must have persistence. No leader has ever done without it.

A disciplinarian is also measured up that way. If you issue a plan to-day or order a course now and drop it the next day or moment, you are not going to cut much ice with your subordinates. They themselves will help weaken you with all sorts of counter-suggestions.

So, remember, *firmness and persistence go hand in hand*. In fact, *persistence is continued firmness*.

Coming to practical advice on the point, I cannot help quoting Napoleon Hill who observes :

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“There are four simple steps which lead to the habit of PERSISTENCE. They call for no great amount of intelligence, no particular amount of education, and but little time or effort. The necessary steps are :

1. A DEFINITE PURPOSE BACKED BY BURNING DESIRE FOR ITS FULFILMENT.

2. A DEFINITE PLAN, EXPRESSED IN CONTINUOUS ACTION.

3. A MIND CLOSED TIGHTLY AGAINST ALL NEGATIVE AND DISCOURAGING INFLUENCES, including negative suggestions of relatives, friends and acquaintances.

4. A FRIENDLY ALLIANCE WITH ONE OR MORE PERSONS WHO WILL ENCOURAGE ONE TO FOLLOW THROUGH WITH BOTH PLAN AND PURPOSE.”

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MUST ALL ORDERS BE OBEYED ?

This brings us to the question : *Must all orders be obeyed ?* And, as a corollary, *must orders never be modified ?*

The admiral in the instance just cited was obviously in the wrong. Here was an imperial command with no option.

But what about an illegal or highly improper order ?

If it is an unlawful order, don't obey it. If you are asked to give false evidence or falsify an account, for example.

But if you consider the order unfair, injurious, or highly improper, make a representation for modification. If your superior persists, carry it out first and then, perhaps, complain afterwards. There is always a procedure for appeals. Avail of it, if you feel disposed.

What about *yourself* modifying your own orders ? The advice is : don't, except in very serious cases of injury or injustice.

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In the above instance cited, Napoleon eventually blundered also. He overlooked what the admiral said: "You would not risk brave men's lives in such weather!"

He asked the rear-admiral to carry on. Result?

A naval review *was* held in a raging storm. A number of chaloupes capsized, and their crews struggled in the water. The Emperor to save himself, jumped into the first boat; all who could, followed his example. Two hundred bodies were washed ashore next day!

But risks *have* to be taken, you may say.

Yes, but one who is given the power of life and death over others should pause and consider. Two hundred lives needlessly lost could have easily been saved.

Nobody would object to Napoleon's postponing the review by a few hours—*himself* doing it.

The point is, *stick to your orders generally all the time but be prepared to be amenable to*

good reasons. . Representations may reveal grave impropriety or injustice and it may be pig-headedness to go on unheeding. Relent, modify but resolve all the more to think well over before ordering so inconsiderately again.

ENSURING COMPLIANCE.

Finally, *check up*. If there is need for issuing orders there is more for ensuring that they *are* obeyed. Every order should, so to say, have a tail : "report compliance."

"I am a great friend of analysis"—said Napoleon, "'Why' and 'How' are such questions, that they cannot be uttered too often."

Don't scatter orders like autumn leaves till you know not where they fall. Issue fewer orders but *make sure* they are being complied with.

We had a headmaster in our school who loved to exhibit his authority by *restraining* and *controlling* us. He was *surprized* to see a boy peeping out of the window, mortified by another throwing a paper ball out, *wounded* by some one whistling from somewhere *but determined* that nobody should do so again—on pain of ? Well, you know.

“Irrationally elaborate discipline, whether in the school or in the army, leads to multiplication of penalties.”

11

TONE

HOW TO ORDER OTHERS (*Continued*).

EXAMPLES AND EXERCISES.

Let's relax a bit. We've been through a long chapter. Perhaps, boring. But all the same, *very important*.

We've 'marched' hard. Let's 'stand easy'. We've put down a heavy meal. Let's follow up with something from the Dictionary of Cooking, that will help digestion.

I am speaking of Examples and Exercises.

What ! You mean, you ask, those hackneyed things in text-books on Arithmetic ? Or Algebra ? Or Geometry ?

I plead guilty. Yes, and in Grammar too ! And this is a *grammar* on Discipline.

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I must quote precedents and cite authorities, you may demand.

Here you are.

.. .. .

We were taught 'hints on English Grammar' from—I must be exact—Rowe and Webb's handbook. We were helped with rules, principles—and then? Given examples and exercises. Any number of them!

Incorrect. I goes.

Correct. I go.

Incorrect. He go.

Correct. He goes.

I admit I don't quote *verbatim*. But I am guilty of nothing more than near-misses!

Perhaps, you won't believe.

I now quote from a book before me—one very well-known with a circulation well over 1,25,000 copies already, on the art of Public Speaking:

Under Errors in English it advises :

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Right

He *became* wealthy.

They *began* to
complain.

I *brought* my purse.

The pipes *have burst*.

He *came* home.

He *has come* home.

Wrong

He *become* wealthy.

They *begun* to complain.

I *brung* my purse.

The pipes *have busted*.

He *come* home.

He *has come* home.

Well. Well. More is superfluous !

Don't laugh. These are only a few from
one lesson. Hundreds and thousands like
these there !

So, if *my* examples are as *homely*, don't
grudge.

Christ taught by simple examples.
Trifles of parables.

The Koran says, "God doesn't mind
quoting a fly or better for an example."

Well, why should I ? Or you ?

••

••

••

••

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ERRORS IN ORDERING.

REPEATED ORDERS.

Example :

Wrong. Come here, my boy. . . Won't you come ? Do come.

Right. Come here, my boy.

Point. See that he comes on that. If he doesn't, do something worth while rather than repeat the request. That is going to do no good. *Your first and only order must be effective.*

IMPERSONAL ORDERS.

Example :

Wrong. Let my breakfast be brought upstairs.

Right. (To somebody) Bring my breakfast upstairs.

Point. *Ask somebody in the second person.* Make him responsible. It's the privilege of God to say, "Let there be light." *He* is supposed to have unnumbered agencies

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about. Not *you*. If your wife is there and you don't apprehend 'nagging', ask *her* politely to see to this. If not, your valet, or parlour-maid or whoever-there-may-be within earshot.

LONG-RANGE ORDERS.

Example :

Wrong. Hullo, who is there ? John ?
Get me a tin of cigarette, please.

Right. Hullo, John, here, please.

When he comes, let him stand 'to attention' before you. Look in his eyes and then say....

When he complies, say, "Thank you very much."

Point. *Get into the habit of speaking into the eyes, not only ears.* That will be more effective. *There is the direct personal touch.*

VACILLATING ORDERS.

Example :

Wrong. Can a hot bath for me be arranged immediately ?

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Right. So-and so, please arrange, etc.

Point. *Leave no room for excuses. Make the order imperative.* Or else, the cook will have a headache, the valet be busy otherwise, the oven will get damp or the *Memsahib* will have demanded prior attention ! So, wouldn't you wait a small hour ?..

VAGUE ORDERS.

Examples :

Wrong. See me in office.

Right. See me in my office to-day at 12-47 hours.

Wrong. Mend me the mosquito-net.

Right. Miss X (maid-servant), please take my mosquito-net away and put it back mended by this evening.

Point. *Dont leave it vague.* Else, you may be reminded by another mosquito-raid of having wanted something to be done with the net.

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COMPOSITE ORDERS.

Example :

Wrong. Miss Y (parlour-maid), please clean up my study, take out books, put them out in the sun, rearrange them nicely, placing the reference books together near at hand.

Right. Clean up my study. Then proceed further on completion report.

Point. *Proceed step by step, whenever you can.* Else, one part or another of the string of duties you impose will be forgotten or overlooked. And you may lose temper.

LOOSE ORDERS.

Example :

Wrong. Study the rules on Leave carefully.

Right. Sit down and go through the rules now, this very minute. Or, go and study and make a precis of the whole thing and show me to-morrow morning.

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Point. *Tighten orders : don't leave them loose.* Else, the addressee will conveniently forget or bluff.

Wrong request. Will you very kindly return this book for me to Mr. X. who lives next door to you ?

Right request. Will you kindly return this book, etc., and send me a token of his having received it ? Don't mind the trouble as I am anxious that he receives it back immediately.

Point. *Sharpen your request : don't leave it blunt.* Better use your own messenger in this case. Else, your friend will skip over the front pages and leave the book aside for flying through the other pages at leisure. Result—as you are packing up, your friend X. will send in a chit and you relay it to the other friend who will send his apologies and you will relay them back to Mr. X. Well, good enough for a 'mutual apology society' but not for you when you want your obligation to return the book discharged faithfully !

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DEFERRED ORDERS.

Example :

Wrong. Do this sometime.

Right. Do this to-day, to-morrow or the day to be named.

Point. *Why not demand prompt attention : at least set a time limit.*

UNCHECKED ORDERS.

Example :

Wrong. Do this piece of job, please.

Right. Do this and report compliance by....

Point. *Demand compliance and want to check up.*

Make a note, for experiment, of the various verbal orders and requests you make and of the lapses—the forgetting, overlooking, avoiding, eye-washing that is done. You will be staggered. You yourself forget and

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overlook those made on you. At least some of them.

..

It's no use multiplying these but as you are now in the hang of how 'orders' are to be made, you can correct your own faults and be a wiser man. Take care of small matters and big ones will take care of themselves.

Isn't it worth endeavour ?

12

SENSE OF PROPORTION.

We now come to clause (6).

(6) "Who sets the pupils or subordinates to jobs which are within their power...."

The Koran says, "God does not impose upon man tasks beyond his power."

But *man* does.

Don't we notice teachers who would drill 'learning' into their children and continuously foam and fret at their short-comings ?

Aren't we aware of bosses who would remain eternally disappointed—nothing coming up to their standard—nobody ever satisfying it ?

Well, well. It's a good thing to have a high standard ahead. But one should have a *sense of proportion*.

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AN EXAMPLE FROM DICKENS.

Dickens has portrayed beautifully how baby David Copperfield was taken in hand by his step-father, Mr. Murdstone and his sister, Miss Murdstone, to the exclusion of David's own mother. David represents Dickens himself in many ways and the account is vivid, because it is from personal experience.

There was some talk of David's. being sent to a boarding-school but in the meantime, he learnt lessons at home. (We shall italicise freely.)

“Shall I ever forget these lessons ! They were presided over nominally by my mother, but really by Mr. Murdstone and his sister, who were always present, and found them a favourable occasion for giving my mother lessons in that *miscalled firmness*, which was the bane of both our lives. I believe I was kept at home for that purpose. I had been *apt* enough to learn, and willing enough, when

my mother and I had lived together. I can faintly remember learning the alphabet at her knee. To this day, when I look upon the fat block letters in the printer, the puzzling novelty of their shapes, and the easy good-nature of O and Q and S, seem to present themselves again before me as they used to do. But they recall no feeling of disgust or reluctance. On the contrary, I seemed to have *walked along a path of flowers* as far as the crocodile-book, and to have been *cheered* by the gentleness of my mother's voice and manner all the way. But these *solemn lessons* which succeeded these, I remember as *the death-blow* at my peace and a *grievous daily drudgery* and *misery*. They were *very long* *very numerous*, *very hard*—perfectly unintelligible, some of them, to me—and I was generally *as much bewildered* by them as I believe my poor mother was herself.

“Let me remember how it used to be, and bring one morning back again.

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"I come into the second-best parlour after breakfast with my books and an exercise-book, and a slate. My mother is ready for me at her writing-desk, but not half so ready as Mr. Murdstone in his easy-chair by the window (though he pretends to be reading a book), or as Miss Murdstone, sitting near my mother stringing steel beads. The very sight of the two has such an influence over me, that I begin to feel the words I have been at infinite pains to get into my head, all *sliding* away, and going I don't know where. I wonder where they *do* go, by the by ?

"I hand the book first to my mother,. Perhaps it is a grammar, perhaps a history, or geography. I take a last dawning look at the page I give it into her hand, and start off aloud at a racing pace while I have got it fresh. I trip over a word. Mr. Murdstone *looks up*. I *redde*n, *tumble* over half a dozen words and stop. I think my mother would show me the book if she dared, but she does not dare, and she says, softly—

“ ‘Oh, Davy,
Davy !’

“ ‘Now, Clara !’ says Mr. Murdstone, ‘be firm with the boy. Don’t say, ‘Oh, Davy, Oh Davy !’ That’s childish. He knows his lesson or he does not know it.’

“ ‘He does not know it’ Miss Murdstone interposes awfully.

“ ‘I am really afraid he does not,’ says my mother.

“ ‘Then you see, Clara,’ returns Miss Murdstone, ‘You should just give him the book back, and make him know it.’

“ ‘Yes, certainly,’ says my mother, ‘that is what I intend to do, my dear Jane. Now, Davy, try once more and don’t be stupid.’

“ ‘I obey the first clause of the injunction by trying once more, but am not so successful with the *second*, for I am very stupid..... Mr. Murdstone makes a movement of impatience which I have been expecting for a long time. Miss Murdstone does the same. My mother glances submissively at them, shuts

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the book, and lays it by as an arrear to be worked out when other tasks are done.

“There is a *file of these arrears* very soon, and it *swells* like a rolling snowball. The bigger it gets, the more stupid I get. The case is so hopeless, and I feel that I am wallowing in such a bog of nonsense, that I give up all idea of getting out, and abandon myself to my fate.”

That is perfectly understandable. The poor capabilities of a boy taxed beyond measure !

.. .. .

If you are a step-father or a pseudo-tutor or even real ones, do pause to think.

A FATHER MAKES AMENDS.

If you are constantly worried by children and determined to correct them with an *iron hand*, do so by all means. But before you take all the steps your urge and zeal

may be prompting you to, read one of the classic pieces in American Journalism. Here you are :

“Father Forgets (condensed).

W. Livingston Larned.—

Listen, Son : I ‘am saying this as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a stifling wave of remorse swept over me. Guilty I came to your bedside.

These are the things I was thinking, son : I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when you threw some of your things on the floor.

At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You

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spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a hand and called, "Good-bye Daddy !" and I frowned, and said in reply, "Hold your shoulders back !"

Then it began all over again in the late afternoon. As I came up the road I spied you, down on your knees, playing marbles. There were holes in your stockings. I humiliated you before your boy friends by marching you ahead of me to the house. Stockings were expensive and if you had to buy them you would be more careful ! Imagine that, son, from a father !

Do you remember, later, when I was reading in the library, how you came in, timidly, with a sort of hurtlook in your eyes ? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. "What is it you want ?" I snapped.

You said nothing, but ran across in one tempestuous plunge, and threw your arms

around my neck and kissed me, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.

Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible sickening fear came over me. What has habit been doing to me? The habit of finding fault, of reprimanding—this was my reward to you for being a boy. It was not that I did not love you; it was that I expected too much of youth. It was measuring you by the yardstick of my own years.

And there was so much that was good and fine and true in your character. The little heart of you was as big as the dawn itself over the wide hills. This was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters to-night, son. I have come to your bedside in

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the darkness, and I have knelt there, ashamed !

It is a feeble atonement ; I know you would not understand these things if I told them to you during your waking hours. But to-morrow I will be a real daddy ! I will chum with you, and suffer when you suffer, and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual : "He is nothing but a boy—a little boy !"

I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much."

That piece I quote from Carnegie. It appeared originally as an editorial in the People's Home Journal. Since then it has been printed and reprinted in hundreds of magazines and papers all over—millions of copies circulating !

What is the cardinal point? Let's requote: "*What has habit been doing to me? The habit of finding fault, of reprimanding—this was my reward to you for being a boy. It was not that I did not love you; it was that I expected too much of youth. It was measuring you by the yardstick of my own years.*"

.. .. .

That "expecting too much" is a ready source of frequent disappointment.

'Have I asked too much' should be on your lips when you are on the point of firing off abuses. It will sober you down.

"It is essential to good school-keeping that the boys should feel that there is a living and human moral force at their head—not an iron mechanism, not a Fate; that they are not parts of a machine merely, of which the head-master is only a kind of stoker or driver. A human heart must be felt to be beating under the outer case of

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rules and methods—heart which sympathises and understands.”

UNTHINKING BOSSES.

So far for children and those who may be dealing with them.

What about subordinates ?

There are people who scatter orders about from on an armchair and fret and frown at each lapse.

They should pause to *consider* !

Perfection is not human ; *to err* is so.

“When Theodore Roosevelt was in the White House, he confessed that if he could be right 75 per cent of the time, he would reach the highest of his expectations.”

That was the highest rating of a great man.

What about you and me ?

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If you expect so much from others, others have a right to expect as much from you.

Are you up to their standard? If you are, you have every right to expect others. If not, how then?

Napoleon robbed hundreds of his fellow workers of health and youth, because he demanded too much of them. His private secretary would be sent for at a late hour, and would retire to bed at four in the morning. At seven, again, the poor man would find new tasks ready for him, and would be told that they must be finished within two hours. During the Consulate he would sometimes begin a sitting with his ministers at six in the evening and keep up till five next morning.

True, but he did not spare himself either.

He exacted from himself prodigious labour. Many witnesses bear out his amazing powers of continued work. His mind never

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flagged. He was never distracted from the work at hand, never neglected the matter in hand for one which he was about to start. Good or bad news never interfered with his attention to the Civil Code ; the Civil Code did not interfere with his military campaigns. He could work for eighteen hours at a stretch, may be on one piece of work, may be several in turn.

Yes, he had excuses for demanding from subordinates what he yielded from himself. You may say so but *he* was working on his own, *he* was crowding the honours of the world and bent on changing the face of the world ! .

You and I, dear reader ? I personally am not out for any big noise ; at least not yet. I don't know of you.

.. .. .

HOW ABOUT YOURSELF ?

Some are brought up on the motto—
“Never tell a man to do anything that you
are not prepared to do yourself.” This is a
good motto to follow.

The Koran asks, “Do you prescribe what
you do not yourself follow ?” —The idea
is : *Tell others as you would be done by.*

All great men were embodiments of what
they expected others to be or do.

A widow brought in a child to prophet
Muhammad complaining he was badly in the
habit of taking honey. She could not
afford this ? Would the Prophet reform the
child ?

The prophet paused. He proposed the
child should be brought in some days later !

Why ? The mother did not understand.

All the same, she came again after a few
days. The prophet took the child in hand
and suggested he should give up the habit

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for his mother's sake. Poor woman, how could she afford his hobby ?

It is said the child gave it up.

Whatever he did is not the point. The point is : Why did the prophet take time ?

Can you guess ?

He took time as he was himself taking honey ! He gave up the habit himself before asking the child to do so.

Instructive. Brilliant.. Isn't it ?

13

SUPERVISION,
TEST AND INSPECTION.

The clause we have been discussing has a second part. It runs : "and ensures progress and compliance by right tests and inspections."

This *ensuring* is the better part of *ordering*.

• It's not much use scattering orders or having an elaborate code or regulation, if *compliance* is not secured.

Of *ordering* itself, we have elaborated the technique. Let's see how the other part can be managed well.

Apart from the few cases in which you *can* and *will* order wards and subordinates individually, they will have to be led by a

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system set by yourself or laid down already by the administration or organization of which you may be a part.

If you are a teacher, you have the school code to follow and enforce.

So also, if you are a police officer. You have the massive Police Regulations to follow and enforce.

So also, if you are a business manager. You have the Rules of Business to go by and make others go by.

In fact, every superior or head has to do likewise. If he has no set system, he has to *evolve* one. For, the greater the number of men under him, the greater will be the details in volume to be attended to.

“Although everything is being done on a larger scale,” says James Logan, a captain of American business, “there never was a time when the smallest details of a business had to be watched so closely as at present.”

How is a head going to cope with these details ?

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There is danger in the two extremes.

If the executive engulfs himself in a sea of details, he will come to grief, or at any rate nerve-racking futility. It would be a sheer wasteful process for an office head to be drafting every letter, counting every pice, or ordering every messenger out.

If, on the other hand, he leaves details to others and ignores them altogether, things will come to rot.

The head, executive or leader has to :

- (a) lay down a system of work ;
- (b) distribute responsibility ;
- (c) supervise details ;
- (d) check up periodically and by surprise ; and
- (e) have details checked up and supervised by others.

..

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SYSTEM.

Programme, Plan, Procedure, Syllabus, Office Schedule.....these are more or less synonymous and cover almost the same ground.

“Only by a system....that is, by something that will work automatically, precisely, accurately,....can one secure the fullest returns from his striving,” says a great captain of industry.

YOUR OWN PERSONAL SYSTEM.

A disciplinarian or leader has got to organize his own time and work and those of his subordinates and followers to the best advantage. And he has to take in hand himself first.

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Is his own time organized? Does he himself work on a good system? If he does not, it is almost sure his disciples or followers will also work haphazard. They will lack the benefit of an "example" from the superior.

America has taken the lead in the developing of personal and organizational efficiency. There is a growing literature on the ways and means.

Enoch Burton Gowin has written a remarkable book entitled "Developing Executive Ability". His other work of the same type is: "The Executive and His Control of Men."

Other books in the line, to mention only a few, are:

Scientific Management—Thompson.

The Principles of Scientific Management—Taylor.

Office Management—Galloway.

The Administration of Industrial Enterprises—Jones.

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Although these relate to business and industry, they will come of use in any field.

..

ORGANIZING TIME AND WORK.

The following are questions one should ask oneself :

(1) Have I strictly named hours of business ?

One will allot a certain amount of time to such things as :

(a) Meals.

\ Bed. Relaxation.

(c) Diversion. Exercise.

(d) Social Intercourse.

These are not really as unproductive as they may seem. One gets one's physical and mental energy from food, keeps it up by diversion, rest and social intercourse. These

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make one fitter for making the best use of the business hours.

HOURS OF BUSINESS.

(2) Am I best utilizing the hours so named ?

Test yourself.

For two or three days keep an accurate record in minutes of the time spent from 10 A. M. to 5 P. M. or whatever your regular hours are. Do not jot down at the end of the day but make entries by minutes. Note down even the time you waste in waiting for unready files or unprepared subordinates, in mind wandering, in even worrying. Be honest with yourself. You are not going to show this to anybody but seeking enlightenment yourself.

Then check up this showing critically and see if you cannot eliminate waste. You *can* and must.

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READING AND CONCENTRATING.

3) Am I keeping the best hours for professional studies and work requiring concentration ?

You should. Do not believe those that can do without any reading. They may be geniuses—but leave them alone.

One may think that Edison was an uncanny inventor who worked entirely from his brain. Hear him :

“When I want to discover something,” he said, “I begin by reading up everything that has been done along that line in the past. I see what has been accomplished at great labor and expense in the past. I gather the many thousands of experiments as a starting point, and then I make thousands more”.

In other words, Edison *read* and *thought*. He *borrowed ideas* and *evolved* them.

Imaginative leadership cannot help borrowing from other leaders.

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PICKING UP IDEAS : DEVELOPING THEM.

Be open-minded, ready to receive a good idea from whatever source it may come.

There are people who consider themselves all-knowing. Be not one among them.

Herbert Spencer said, "There is a principle which is a bar against information, which is proof against all arguments, and which cannot fail to keep a man in everlasting ignorance, . . . this principle is contempt to prior examination."

Talk with men who stimulate you. Absorb ideas relating to your profession or mission and never miss an opportunity for new ideas.

Use an *'idea' file or note-book*. Ideas may germinate within your mind ; they may flash across you ; they may arise out of your reading ; on somebody else's talks. Welcome them. Jot them down. Meditate upon them. Each other person is unique, however lowly.

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DAY'S WORK FILE

(4) Have I systematized my own *routine* and do I attend to it daily ?

Your first requirement is a well-equipped office, a well-arranged • work-shop, where, with minimum time and effort, a maximum mental output can be attained.

Improved lay-out and various time- and labour-saving devices are now available. The executives of the present day are introducing scientific management into their personal affairs ? Are you ?

Your "*Day's Work File*" should be well-arranged and ready for you to tackle to a finish. Let not work accumulate. It has a tendency to grow and grow wildly.

SUPERVISING OTHERS' WORK.

(5) Do I supervise work of my subordinates ?

See, first, if your subordinates have equipments ready and accommodation

comfortable, whether their office lay-out is such as to secure economy in labour and afford privacy for concentrated work.

Then, see if you have divided responsibility fairly and adequately.

“Analyze the career of the successful business manager,” says a leader in business, “and you will find that he has done two things : by elimination and selection he has fitted competent men to the places at which the work focusses ; by system he has so shifted detail to the shoulders of subordinates as still to keep the essential facts under his own hand.”

The executive sees the duties of his subordinates, not as *they* see them, but in relation of all the different cogs and wheels to the main business. The essential thing is not so much that the chief should be able to put himself in the places of the employees as that he should be able to place these, every one, in their proper places.

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WATCHING DETAILS.

(6) Do I watch details ?

If you are alert, you will be readily able to gather from day to day which section is lagging behind. Pull it up, not necessarily by depriving somebody of his bread,—but by *advice, tactful handling*.

You will also gather which section is doing remarkably well. *Do not remain silent*. Send “*well-done*” messages to it. Encourage those who are responsible for good work, individually and collectively. You will be rewarded by even better work.

Ask for ‘facts’ and ‘figures’ ; call for ‘statistics’, ‘returns’ ; weigh them and watch. These are great pointers.

INSPECTIONS—PERIODICAL AND BY SURPRISE.

(7) Do I inspect periodically and sometimes by surprise ?

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Do so, not necessarily to “create hell” as many people do but to *correct* and *guide sympathetically*. Don’t be *too fault-finding*. This chokes your subordinates up and prevents them from better work.

INSPECTIONS—BY DELEGATION.

(8) Do I ask others to check up and supervise for me ?

There is an art of right delegation. Ask somebody whom you trust to go through things you want checked up and let him help you. This will sharpen powers of your deputies who may one day take your place.

.. .. .

To sum up :

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We started in this clause by saying that a disciplinarian or leader sets reasonable tasks to pupils or disciples. He has to display a sense of proportion. He should not ask too much. That is the point of an inconsiderate master.

We end by saying that he has to ensure compliance of what he *does ask for*. If this be not the case, orders will be disregarded, rules violated, duties neglected. Evasion and slackness will prevail. Good discipline and smooth work will suffer.

14

JUSTICE AND DISCRIMINATION.

Let us now take up the last, but by no means the least important clause for discussion. It reads :

(7) "who appreciates and deprecates work rendered according as it deserves and by appropriate handling is able to get the best out of his pupils and subordinates."

We shall split up what the disciplinarian here has to do. He has to

- (a) *appreciate* ;
- (b) *deprecate* ; and
- (c) *handle appropriately and get the best out.*

Why, this is as clear as day-light ! Why elaborate ?

I say this is *not*. Besides, there is the eternal question : 'How ?'

DEPRECATION.

I shall take up (b) first. Again, you may ask, why ? Because :

‘Deprecation’ *has been* the ‘time-honoured’ method. Our ancestors laid great emphasis on it.

They wanted their boys to be ‘disciplined’—repressed, broken and reshaped. “The bones only belong to me—”, a well-wishing parent would say to the teacher, “you may do whatever else you like with my boy”.

The very word ‘disciplining’ still conjures up the idea of ‘punishing’. We say—he was ‘disciplined’ by adversity, by misfortune—never by favourable circumstances, or by affection.

I am ashamed to say I have fondly hoped and fervently prayed that on turning over pages of tomes and tomes of literature—Army Manuals, Police Regulations, Teachers’ Handbooks, Managers’ Roads to Success—I

would find ideas on "Discipline" I could lift for the present discussion—but ?

I turned up pages and pages and found the head 'discipline' to be *mostly* an elaboration of "punishment" in the various possible guises !

The whole idea was wrongly based—though *rightly* on what was current before.

A TIME-HONOURED METHOD.

You know as well as I do how over a large part of the civilized world it was believed and taught that the very human species came into being for an act of transgression on the part of its forefather. And was he punished ? By Jove, he *was*.

After he was dealt with badly, he and his descendants began to deal with transgressors badly also. So we see God *having been* combining with man in the act of punishing.

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God was thought of as stern and even vindictive ! How firmly was it believed that He inflicted as many as *ten* plagues in quick succession to straighten the people of the Pharaoh !

And the sons of Adam also followed suit. They gave stern laws in the name of God or gods and provided for their kinsmen (and women) a double punishment—one in the hands of men below and the other of God or gods above and hereafter !

The evolution of punishment is an interesting study and readers may pursue the topic in a recent work entitled "Crime and Criminal Justice" by the present writer.

"Thou shalt not.." was the commandment. If thou didst, well, thou wert in for trouble—and a mighty lot of it !

The entire codes were punitive, even as they *are* now. Even now we *are* followers of Moses, the lawgiver rather than of anybody else.

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The school-master, not a long while ago, was the living example of stern repression, practically based on force, whether supported by consent or not. There has been the long dull, dreary, brutal period during which the cane was his first and last resort.

Writing on school-discipline as it has been in England in the near past, Ballard in *THE CHANGING SCHOOL* says :

“Harrow, Winchester, and indeed all our great Public Schools, can each produce its list of masters renowned for their liberal use of the birch. It was Eton, however, that got the larger share of opprobrium, mainly no doubt because it got the larger share of publicity. The school tradition for frequent flogging established in the earlier days by Udall and Malim was, after a period of comparative clemency, fully revived by John Keate.

“Dr John Keate was in many ways a remarkable man. Starting in 1809, a year that marks the birth of a number of great

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Victorians, he ruled at Eton longer than any headmaster before or since, and he ruled with greater austerity than ever did Nicholas Udall or Richard Busby. His voice never lost its harsh note of authority, nor his temper its even quality of ill-humour. His remedy for everything was flogging—flogging in the good old-fashioned English way. He flogged everybody, and he flogged for everything. He flogged Mr. Gladstone, as the reader will discover if he reads *Morley*. There was a time when not only Gladstone, but half the bench of bishops could claim to have received the delicate attentions of Dr. Keate. He once flogged seventy—two boys in succession for cheating in Latin verse, a tale which exceeds by nineteen the number of Harrovians who were once thrashed by Dr. Longley for missing four o'clock bell in favour of a steeple-chase. But Keate's record reached its highest mark in the school rebellion of 1832, when late one Saturday night, after the boys had gone to bed, he had

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them brought down in small relays, and he flogged without pause till the small hours of the Sunday morning. On that dismal night at least eighty boys paid the penalty of their misdeeds."

.. ..

The Havildars have taken the cue. Shouting, extra drill, and orderly room have been their tools as much as has been the cane for the schoolmaster.

But both the efficacy and ethics of such methods are now being questioned.

We shall see why and how.

.. ..

Apart from the time honoured punitive deprecation we have been speaking of, there is a human disposition to indulge in :

BELITTLING CRITICISM.

"There are two methods at people's disposal" says a psychologist, "whereby they can attain to a superior position or at least enjoy the subjective experience of such attainment—the exaltation of self over others, and the depreciation of others."

The commonest and at the same time the most hurting is *belittling criticism*. People will run down colleagues—seniors, juniors, subordinates, friends and acquaintances not necessarily by way of malice but more by way of self-edification.

People themselves with an "inferionty complex" are sometimes the most prone to this sort of depreciatory criticism. A stammering youth while under psychoanalysis frankly admitted a tendency to criticize everybody. "If I run other people down," he owned, "I put myself in a better position."

Depreciatory criticism can disguise itself in many ways ; many people say and do things in which this is manifest—to others — but they themselves may not be quite or at all aware of this.

Well we all know of “professional jealousy.” A successful man in one field will readily decry others. We know of poets decrying other poets, writers other writers, businessman other businessmen, police officers other police officers—*ad infinitum*. It is not only a case of jealousy but underlying it is often a display of self-importance.

Then, there is the case of belittling *talents* not in line with one's own.

I had written a book on Crime and Law and spent a great deal of time over literature dealing with these two. I have been criticized a great deal also on this score. I am a ‘theroist’ successful police officers used to preach ! “I have never as much as glanced back at the Indian Penal code since I passed

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the departmentals"—one would broadcast with pride, "but I am a practical man!" Well! Well!! Perhaps, there may be truth in this, for all we may know!

Successful businessmen would smile at the very mention of Marshal and Taussig and other great economists!

The *Marwaris* here demonstrate such disapproval with vengeance. They fight shy of education, fearing this will only turn their children into 'theorists'. The "school of apprenticeship" is theirs—they maintain.

Well! I don't deny they *have been* successful. But, imagine how *much more successful* could they be with a sound education to back up practice!

I do not deny barbers once performed operations and some by practice sharpened their skill. But I should strongly abhor putting myself under their razor now. I should insist on my surgeon's having at least an elementary knowledge of anatomy and physiology!

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Nor do mere writers and researchists spare practical people either. You will hear them declaiming statesmen, administrators and public officers who are contending with difficult situations against odds. What faults are not being found with conduct of affairs !

Roosevelt, Churchill, Hitler, Stalin—all come in for criticism—some healthy, a great deal undeserved. Their reply usually is : come and try for yourselves, if you please.

A GROSS UNDERESTIMATE.

Well. Here is an example. I have the greatest respect for Mr. H. G. Wells—a thinker, ranking very high among thinkers of the world—a writer than whom perhaps none has handled more varied topics with ability.

Yet, he often lets himself loose, declaiming administrators, disrating men of approved ability.

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In his Autobiography Wells writes about Curzon and colleagues thus :

“Men like Grey, Curzon and Tyrrel present a fine big appearance to the world, but the bare truth is that they are, by education and by force of uncritical acceptance, infantile defectives, who ought to be either referred back to a study of the elements of human ecology or certified and secluded as damaged minds incapable of managing public affairs.”

Mind saying this in a published document ! Well may the persons in their graves be writhing in rage for such sweeping condemnation hurled at their back ! I wish they were alive to retort !

Well, the right attitude should be of :

GIVING EVERYBODY HIS DUE.

We are all *imperfect*. We lack something ; we excel in something. We can draw attention to faults and failings when we have

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in mind *helping*. Even then there are ways and ways. Extreme tact is needed. We shall see this further ahead.

But remember. We *must* pay everybody his due. That is *manliness*, *sporting*. Everybody is in someway superior to me and in that should I learn of him.

We shall elaborate this also anon.

.. .. .

To revert to punitive and repressive deprecation.

Dickens has given us the benefit of David Copperfield's schooling in his early life and the impress it left on him. We have quoted Dickens a short while ago in this discussion. It did David no great good to have been 'disciplined' like that.

Has punishment to be discarded altogether? The reply is yes and no. We are *looking forward* to a state of society and a form of social control which will render punishment unnecessary. We *are* in a state

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and form where it is *still* necessary. But the necessity should gradually *wane*.

The true art of discipline lies in the complete government of children or subordinates without their consciousness of restraint. The controlling power of the teacher or superior falls away from this ideal in so far as resort to punishment becomes necessary. Hence every censure administered, every punishment inflicted implies some defect in the machinery or procedure of discipline.

.. .. .

DICKENS ON SCHOOLING.

Let us hear Dickens on the subject again. We have seen his David describing and denouncing Mr. Creakle's methods of schooling. The boy is at a different school

sometime later and this time the one of Dr. Strong. He opines :

“Dr. Strong’s was an excellent school ; as different from Mr. Creakle’s as good as is from evil. It was very gravely and decorously ordered, and on a sound system ; with an appeal, in everything, to the honour and good faith of the boys, and an avowed intention to rely on their possession of those qualities unless they proved themselves unworthy of it, which worked wonder. We all felt that we had a part in the management of the place, and in sustaining its character and dignity. Hence, we soon became warmly attached to it—I am sure I did for one ; and I never knew, in all my time, of any other boy being otherwise—and learnt with a good will, desiring to do it credit. We had noble games out of hours, and plenty of *liberty* ; but even then, as I remember, we were well spoken of in the town, and rarely did any disgrace to the reputation of Dr. Strong and Dr. Strong’s boys.”

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A very good chit. Isn't it

But, as I said, you *still* have to have punishment and deprecation, as a *power in reserve*, to be used occasionally and sparingly. A whole country can get enthused and war-minded and each may like to do his very best to resist an enemy but to get the best out of such willingness and co-operation, you have to have *order*, proceed *methodically* and restrain individual whim and caprice. Not everybody will take kindly to *your* way in preference to their own and then you will have to *step firmly in*. Of course, if you are called upon to lead them. When *other methods fail*, you have to denounce, deprecate, disrate and otherwise dispose of the refractory.

..

TAMING THE SHREW.

Occasionally, though rarely, you come across a 'shrew' such that 'iron may hold with her but never 'lures'. Or more often, her male counterpart. Then you *have* to act Petrucio's part and *act it well*.

Shakespeare has portrayed the taming of the shrew in his own masterly way. Many of us have read the play of that title. Those who have not should—for amusement, if not for instruction.

Baptista, a rich gentleman of Padua has two daughters, Katharina and Bianca—the former an "irksome brawling scold", the latter a paragon of beauty and sweetness. There are pressing suitors to Bianca but Baptista is resolved not to bestow his younger daughter before he has a husband for the elder. Katharina is violent in temper, brawling in tongue and a veritable nuisance to the house-hold. None dares woo her.

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Petrucio, a gentleman of Verona comes to hear all about Katharina and takes up the challenge.

Will he woo this `wild cat'?—somebody asks.

Petrucio flares up :

“Why came I hither but to that intent ?
Think you a little din can daunt mine
ears ?”

Petrucio proceeds to charm the snake with a confident resolve : He is fearless and has a violent tussle on the first encounter.

He ‘proposes’ *roughly* but *grimly*—not the soft ‘oblige me’ stuff :

“Mary, so I mean, sweet Katharine, in
thy bed
And therefore, setting all this chat
aside,
Thus in plain terms :—Your father hath
consented
That you shall be my wife ;”

And did he succeed ? Oh, Yes ! She was hustled into marriage and Petrucio

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gave her the fright of her life by superbly *acting* a "half lunatic, a mad-cap ruffian and a swearing Jack". He cursed all within sight, played havoc with things, ducked her down in a miry ditch from on horseback and brought her home abjectly subdued !

Petrucio's technique was superb. Let's hear him in the first person :

“Thus have I politicly begun my reign,
And ’tis my hope to end successfully.
My falcon now is sharp, and passing empty ;
And, till she stoop, she must not be full-
gorg’d,

For then she never looks upon her lure.
Another way I have to man my haggard,
To make her come, and know her keeper's
call,
That is, to watch her, as we watch these
kites

That bate, and beat, and will not be obedient.
She eat no meat to-day, nor none shall eat ;

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Last night she slept not, nor to-night she
shall not ;
As with the meat, some undeserved fault
I'll find making about the making of the
bed ;
And here I'll fling the pillow, there the
bolster,
This way the coverlet, another way the
sheets :—
Ay, and amid this hurly, I intend
That all is done in reverend care of her ;
And, in conclusion, she shall watch all
night :
And, if she chance to nod, I'll rail and
brawl,
And with the clamour keep her still awake.
This is a way to kill a wife with kindness :
And thus I'll curb her mad and headstrong
humour."

Katharina is shaken, bent, broken,
reshaped—she has been disciplined into a
cow !

Hear her speak :

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“..... Thy husband is thy lord, thy life,
thy keeper,
Thy head, thy sovereign ;....
I am asham'd that women are so simple
To offer war where they should kneel for
peace,
Or seek for rule, supremacy, and sway,
When they are bound to serve, love, and
obey....”

What a change !

Well, but remember your wife can pay
you *ahead* or *back* in the same coin !

Anyhow, there is something in the
technique—may come of use *some time*.

..

SUCCESSFUL ‘ACTING’.

Napoleon acted such a part often and
often with success.

Often he was rough and irritable—
furiously lifting a badly closing window

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off its hinges and hurling it into the street, lashing his groom with his whip, cursing addressees when dictating. Indeed, a man who wanted to telescope unprecedented achievements within a short life time might expectedly be fretting at hindrances.

More important, however, were the occasions when he simulated anger to gain some political end. Occasionally he gave the show away afterwards: "You think I was in a rage. You are making a mistake. While I have been here, my wrath has never exceeded bounds."

One day he was playing with his little nephew and gossiping with the court ladies, in the best of humours. The English Ambassador was announced. Instantly his face changed like an actor's, his features were convulsed, he turned red and strode towards the Englishman. He literally stormed at the poor ambassador for a whole hour in the presence of numerous witnesses. In fact, the wrathful mask, the scene he

made, the 'angry expressions he used were *political expedients*.

Talleyrand who had more insight into Napoleon's character remarked, "He's a perfect devil. He humbugs us all, even about his passions, for he knows how to act them, though they are really there."

.. ..

We are told Hitler uses such technique with mastery as well. He has used it several times with success. He cannot, however, expect Mr. Churchill or Roosevelt to walk into his parlour, anyway.

Use that technique sometime, if *you can*, and when *really necessary*.

"Make a sudden sally, to bicker down a valley" but don't continuously "babble on the pebbles."

You may catch a tartar sometime, however,—I warn you.

.. ..

EMPTY THREATS.

There are people who are *all threats—all the time*. This is ridiculous. The disciplinarian must always be careful to *perform what he promises*.

The teacher must keep his word. Boys are astute psychologists and they find out much more quickly than adults avow what faith can be placed in a man's word. If punishment is promised for a certain breach of discipline, *it must be administered*. This implies that 'threats' must not be 'used loosely.' 'If you do that again, I will break a precious part of your anatomy'—is no good unless you are going to do so. In which case beware of the police.

.. .. .

ETHICS OF PUNISHMENT.

Punishment, when actually inflicted, should be *effective*, not in the sense, as is supposed, of proved severity—but of benefit to the punished or others beside. It should *do good* rather than *harm*. The mind should be divorced from all sense of *malice* or of *bravado*. The doctor uses his knife deep into your flesh but you thank him all the same. Why ? We all know.

Thring says : “School punishment is not vengeance. Its object is its training ; first of all the training the wrong-doer ; next the training the other boys by his example. Both he and others are to be deterred from committing the offence again.”

So also in other spheres. If you want to pursue the Ethics of Punishment, you can turn to writer’s “Crime and Criminal Justice,” a recent publication.

.. ..

JUSTICE.

Punishment, when actually to be inflicted, should be based strictly on justice. We do not ourselves like to be blamed unjustly.

We may, without much harm, just overdo a bit in distributing favours but in blaming or condemning anybody we must be strictly just. For, although there may be a keen competition among our subordinates for our graces, the one thing *all* without exception expect is *justice*.

Other animals like and dislike and mislike—parental affection, filial devotion, hatred of the enemy, a readiness to do him harm are common. Man also shares these propensities with them.

Bias or *prejudice* is the mother of all unfairness and inequity. This besetting weakness of human mind is almost a universal frailty and is directly opposed to all sense of justice.

It has its background in our emotions. Although these make life interesting, they are a hindrance to the pursuit of truth and the rendering of justice.

Prejudice consists in like and dislike, proneness and aversion, favouritism and antagonism, or in other words, an emotional reaction, positive or negative. Unfortunately, prejudice—racial, national, sectarian—has been keeping men and women from a sympathetic understanding of one another.

Freud in his *Introductory Lectures on Psychoanalysis* observes :

“It is a characteristic of human nature to be inclined to regard anything which is disagreeable as untrue, and then without much difficulty to find arguments against it.”

—

..

..

..

Emotional associations seldom correspond with collocations in the external world. They cause us to view the universe in the mirror of our moods,—now bright, now

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dim, according to the state of the mirror. Those who judge by 'first impressions' are almost always wrong, those who do so by 'last impressions' are also in many cases so. For, isolated glimpses are most likely to be associated with particular emotional moods.

Why should we be so suspicious of judgments—one may ask. Because, we are *still* mostly *emotional* creatures.

Perhaps you, my dear reader, are perfect—faultless. You think so and so do I (in your case, not mine). But would you like to verify what I have said so far?

Take the help of a dictaphone or, if that is prohibitively expensive, of a faithful spy and hear your open "character roll" from your enemies. Don't take them seriously, however.

But it's not our enemies who always judge us—one may retort.

Yes, then hear your warmest friend when you have just refused him a small loan.

I once heard an apparently sober fellow rapturously complimenting his friend :—the friend's knowledg was as wide as deep ; he was as sure as steady—he worked with lightning speed and accomplished marvels in whatever he undertook..

I envied him.

It was not long after, the same fellow was found fuming against his favourite... “Don't mention him to me,” the fellow entreated, “I have completely revised my opinion of him. His knowledge is only theoretical ; he is slow and hesitating ; what he achieves by speed is only sham and his miracles are performed for him by others...”

Was I amazed ? By Jove, I *was*.

I met the friend in question soon after. He regretted the idol he worshipped had gone down in his estimation ! He hinted at something between them having gone amiss !

“You don't know,” I said, “what high opinion I once found he held of you...” I repeated the previous remarks.

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"Yes, but have you heard him since?" he mournfully enquired.

"Oh shut, shut, haven't I?"—I mused but decisively parried :

"How could he say anything else? Never mind, tell me how is the family?..."

He was not comfortable but the humdrum enquiry evoked a more agreeable response.

Have you ever heard a rejected suitor? If you have, you know how the 'celestial bird' he once adored has turned out to be an ugly owl, how her voice is only suited for dirges, her wings flap in vain and her plumes are now being plucked by some detestable scoundrel!

Come even nearer.

Hear your own sweet wife—that paragon of beauty and perfection with whom you would, as she would with you, sail across the seven seas or rough the seven hells rather than apart, after she has been crossed in something on which she was desperately intent.

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That is human but by no means ideal.

A sane and rational verdict should be the outcome of cool and unbiased considerations.

..

The function of passing judgment is entrusted to the *judge*, whether he be sitting on the union bench, be a justice of the peace, a magistrate, a member of the jury or a dignified Sessions or a High Court Judge. He is behaving badly and unworthily if he abdicates his judgment in favour of *anyone*, however near, or of *anything*, however dear.

A polite, but necessary convention assumes the existence of a judicial mind in those selected to *judge* and nothing should be dearer to them than to acquire one if they are not already in possession. It needs a basis of intellectual honesty and firm character which can be acquired and kept up.

Let's come down to the sphere we are in.

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We don't judge, one may say, we only order and execute. Yes, we do, but let's see.

In the humdrum daily life, in office, in business, in politics, and in practically everything else, where we deal with others, we *do* judge, although we do not 'pass judgment' in a formal manner. And surely, more injustice is perpetrated this way than in the formal ways of the judges.

This seems to be a tall statement. But think,—is it really so ?

Whenever we utter an opinion, criticize anyone, punish anybody, lift another, order something,—we judge. Our judgments *do* good ; they *do* harm. They may *do* neither but yet be a lapse from the fairness we should strive to achieve.

The *Burra Sahab* walks into the office in temper. He shouts and curses. He finds petty faults everywhere and magnifies them. He sees red and scarlet and orange. On other days he would simply correct but to-

day he creates hell. Has he had a quarrel with the *Mem Sahab* or had heavy bills to pay ? Has he had gastric troubles ? God one knows !

The irritated clerks in their turn wreak temper on the *duftry* or back home on the maids and servants, if not the wives. The rice is badly cooked, the curry is unfit for human consumption—even the tubewell water shows creeping worms inside—why, oh why, should everybody combine to make their lives miserable ?

Well, well, the earth is spinning round at the same rate and it's only you, the *Burra Sahabs* and the *Burra Babus*, that have momentarily fallen foul and gone out of harmony with everything else !

DEALING WITH EVERYBODY AS HE WOULD JUSTLY DESERVE.

A mind which is stout and rightly poised refuses to succumb to such weaknesses and

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deals with every matter or person in the way each would justly deserve.

This is fairness. Such is justice. If we can *render* it, we can *expect* it. If not, we deserve to remain poor wretches that we are.

So let us keep the ideal of justice and fairness before us and live up to it. Our lapses will be exceptions and the general rule will be good discipline.

“Be not impatient in delay,
But wait as one who understands ;
When spirit rises and commands,
The gods are ready to obey.”

.. .. .

PULLING UP ?

What about “pulling up” for bad work ? I say you *have* to do this. You *have to draw attention to faults, short-comings but there are ways and ways.* The old way is, of course, to raise the old Harry and bark. We are going to discuss newer ones.

15

THE MAGIC OF APPRECIATION.

We now take up

(a) APPRECIATION.

We have seen that the emotion of 'fear' has been exploited to advantage,—perhaps to excesses—in the matter of making people 'do' or 'refrain from doing' things. I am not doubting the efficacy of the method.

You break a horse by putting strong reins on and then by the free use of the whip and also spurs. It is not amenable to discipline through other kindly means. You teach a bear to dance by placing it on a heated floor so that the poor thing has to raise its feet by turns to save them from being burnt

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You continue to use similar means of compulsion to human beings, triumphantly quoting the analogy. I do not dispute.

But here you are.

Let *me* use the same means to *you*. Will *you* like it ?

If *you* do the same to *me*, *I* shall *not*.

.. .. .

A failure to appreciate this fundamental principle, has led arm-chair penologists to prescribe *harder* and *harder* punishments,—leaders to expect intolerable labour, unattainable excellence from those below.

TWO FORMS OF LEADERSHIP.

Talking of LEADERSHIP, we must take note of the two forms of it.

One is LEADERSHIP BY CONSENT of, and with the sympathy of the followers. The other is LEADERSHIP BY COERCION,

without the consent and sympathy of the followers.

The former is enduring ; the latter momentary. The former is based on mutual co-operation, respect, and regard ; the latter on fright, tyranny and contempt.

Napoleon, Kaiser, Hitler, Stalin belong to the latter camp. Christ, Muhammad, Akbar, Washington, Lincoln, Gandhi, Churchill, Roosevelt to the other.

NAPOLEON AND NELSON COMPARED.

• Napoleon used human materials ruthlessly. He allowed no scruples to come between him and his object of attainment. Other people were mere tools. Basely and and selfishly he excused himself : "I am not as other men ; the laws of morality and convention cannot be applied to me.... I, alone, because of my position, know what Government is."

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Well, well, he is dead and gone. But even before he was dead, he realized his mistake.

In his last meeting with Josephine, he is reported to have said, "Josephine, I have been as fortunate as any man ever was on this earth, and yet, at this hour, you are the only person in the world on whom I can rely."

But could he even rely on her? Historians doubt very much.

Perhaps, you may say, that was a piece of flattery one occasionally indulges in in favour of a wife or beloved. But even apart from that, historians *do* bear out how little loved he actually was.

Let us consider Nelson in this light.

"Never", says Southey of Nelson, "was any commander more beloved. He governed men by their reason and their affections: they knew that he was incapable of caprice or tyranny; and they obeyed him with alacrity and joy, because he possessed their

confidence as well as their love. 'Our Nel', they used to say, 'is as brave as a lion, and as gentle as a lamb.' Severe discipline he detested, though he had been bred in a severe school : he never inflicted corporal punishment if it were possible to avoid it, and when compelled to enforce it, he, who was familiar with wounds and death, suffered like a woman. In his whole life, Nelson was never known to act unkindly towards an officer. If he was asked to prosecute one for ill-behaviour, he used to answer : 'That there was no occasion for him to ruin a poor devil, who was sufficiently his own enemy to ruin himself.' But in Nelson there was more than the easiness and humanity of a happy nature ; he did not merely abstain from injury : his was an active and watchful benevolence, ever desirous not only to render justice, but to do good."

Nelson was once sent to bring away the troops from Porto Ferrajo. Having

performed this, he shifted his flag to the *Theseus*. That ship had taken part in the mutiny in England and some danger was apprehended from the temper of the men on this account. This was one of the reasons why Nelson was to command her. He had not been long on board before a paper, signed in the name of all the ship's company, was dropped on the quarter-deck, containing these words: "Success attend Admiral Nelson! God bless Captain Miller! We thank them for the officers they have placed over us. We are happy and comfortable, and will shed every drop in our veins to support them;—and the name of *Theseus* shall be immortalized as high as her captain's."

It is said that wherever Nelson commanded, the men soon became attached to him;—in ten days' time he would have restored the most mutinous ship in the navy to order!

.. .. .

LINCOLN AND ROOSEVELT COMPARED.

Let us look at Lincoln, a great ruler of mankind. It is said that Theodore Roosevelt used to lean back and look up for inspiration, at a large painting of Lincoln that hung above his desk in the White House, when he was confronted by any perplexing problem. He would ask himself, 'what would Lincoln do in the circumstances? How would he solve this problem?'

"A comparison between Roosevelt (Theodore) and Lincoln along this line", (winning good-will), writes one, "will be illuminating. Roosevelt had gifts to an extraordinary degree for making of a popular idol. He was honest, courageous, frank, intellectually able, with a strong love for righteousness. His physical vigour was a trump card. In variety of interests, he was remarkable. His dynamic energy continually kept him doing things that filled the front

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pages of the newspapers. With friends and followers he was cordial and considerate. But any opposition maddened him. A disagreement about facts sent his opponent into the Ananias club. His 'big stick' won the site for the Panama Canal without a payment to Colombia. He was the *beau ideal of militant aggressiveness*.

"Yet, when Roosevelt ran for President the last time he carried only a few States. The American Government later paid the Republic of Panama \$ 12,250,000 for her Canal-Zone rights. Any one who held opinions contrary to Roosevelt's was to him a public enemy, to be fought ruthlessly. He remains a picturesque figure in American history, just as is Andrew Jackson, but he never lived up to his best opportunities.

"Lincoln was not mushy. He would go to great lengths to conciliate an enemy, or, what was more difficult, a friend. But when he reached a place where he must sacrifice a principle or right, he fought..."

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Both these are instances of very great men handling affairs and their techniques differed. Roosevelt was successful : Lincoln was so too. The latter also fought but he held his power of fighting in reserve and would not unnecessarily create enemies. And his is undoubtedly a more abiding place in the heart of mankind.

LINCOLN'S CONSIDERATENESS.

Dale Carnegie who has thoroughly studied the methods of Lincoln in his relation to men speaks of him as given, in his younger days, to rankling criticism and even to writing poems and letters ridiculing people and dropping these letters on the country roads where they were sure to be found !

One of these letters, an anonymous one in the *Springfield Journal*, ridiculing a vain, pugnacious Irish politician involved him in a

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serious trouble. The latter found him out and challenged him to a duel. The fighting to death was ultimately stopped only by friends intervening.

It is said this incident changed Lincoln's outlook. *Never again did he write an insulting letter.*

"With malice toward none, with charity for all", he was the most forbearing of all men. One of his favourite quotations was : "Judge not, that ye be not judged."

Does this sound different from Napoleon's whereby he claimed for himself a place on an exclusive and solitary plane ? Oh, yes, it does. And which is the more lofty ?

.. .. .

Such considerateness was the hall-mark of Jesus, of Buddha and the like of them. Not that they did not hate vice or deplore short-coming but what they did was to recognize the fact that *perfection* was not

human. They saw man as the eternal amalgam of sweet and bitter, dross and gold.

Let's quote an illustration from Carnegie in relation to Lincoln :

"The Battle of Gettysburg was fought during the first three days of July, 1863. During the night of July 4, Lee began to retreat southward while storm clouds deluged the country with rain. . . . So, with a surge of high hope, Lincoln ordered Meade not to call a council of war but to attack Lee immediately. Lincoln telegraphed his orders and then sent a special messenger to Meade demanding immediate action.

"And what did general Meade do ?

"In bitter disappointment, Lincoln sat down and wrote Meade this letter. And remember, at this period of his life he was extremely conservative and restrained in his phraseology: So this letter coming from Lincoln in 1863 was tantamount to the severest rebuke.

'My dear General,

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'I do not believe you appreciate the magnitude of the misfortune involved in Lee's escape. He was within our easy grasp, and to have closed upon him would, in connection with our other late successes, have ended the war. As it is, the war will be prolonged indefinitely. If you could not safely attack Lee last Monday, how can you possibly do so south of the river, when you can take with you very few—no more than two-thirds of the force you then had in hand? It would be unreasonable to expect and I do not expect that you can now effect much. Your golden opportunity is gone, and I am distressed immeasurably because of it.'

"What do you suppose Meade did when he read that letter ?

"Meade never saw that letter ; Lincoln never mailed it. It was found among Lincoln's papers after his death.

"My guess is—and this is only a guess—that after writing that letter, Lincoln looked

out of the window and said to himself, 'Just a minute. May be I ought not to be so hasty. It is easy enough for me to sit here in the quiet of the white House and order Meade to attack ; but if I had been up at Gettysburg, and if I had seen as much blood as Meade has seen during the last week, and if my ears had been pierced with the screams and shrieks of the wounded and dying, may be I wouldn't be so anxious to attack either. If I had Meade's timid temperament, perhaps I would have done just what he has done. Anyhow, it is water under the bridge now. If I send this letter, it will relieve my feelings but it will make Meade try to justify himself. It will make him condemn me. It will arouse hard feelings, impair all his further usefulness as a commander, and perhaps force him to resign from the army.

"So, as I have already said, Lincoln put the letter aside, for he had learned by bitter experience that sharp criticisms and rebukes almost invariably end in futility."

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Meade ultimately *did defeat* Lee at Gettysburg.

Well, when dealing with people, although completely at our mercy, we have to remember they are creatures of emotion, they react to blame and praise as much we ourselves do. They may have causes of failure *outside their own powers*.

If we do, we shall find even the task of "pulling up" a bit difficult, for there would be *various* things to be considered.

"Do unto others as you would have others do unto you." This aspect of the matter we shall consider ahead.

BELOVED LEADERSHIP.

It is not by force and through fear alone that you can sway people. Buddha, Christ and Muhammad conquered hearts and swayed them.

Take a modern example.

Mahatmā Gandhi is a world figure but let us see what a foreigner says of him.

Napoleon Hill (American author) writes :

“We have already mentioned Mahatma Gandhi. Perhaps the majority of those who have heard of Gandhi, look upon him as merely an eccentric little man, who goes around without formal wearing apparel, and makes trouble for the British Government.

“In reality, Gandhi is not eccentric, but he is **THE MOST POWERFUL MAN NOW LIVING**. (Estimated by the number of his followers and their faith in their leader). Moreover, he is probably the most powerful man who has ever lived. His power is passive, but it is real.

“Let us study the method by which he attained his stupendous **POWER**. It may be explained in a few words. He came by **POWER** through inducing over two hundred million people to coordinate, with mind and body, in a spirit of **HARMONY**, for a **DEFINITE PURPOSE**.

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“In brief, Gandhi has accomplished a MIRACLE, for it is a miracle when two hundred million people can be induced—not forced—to cooperate in a spirit of HARMONY, for a limitless time. If you doubt that this is a miracle, try to induce ANY TWO PEOPLE to cooperate in a spirit of harmony for *any length of time*.”

.. .. .

THE GREATER INCENTIVE.

Let's consider the magic of appreciation which is the more powerful incentive to work than 'fear'.

Professor William James says : “The deepest principle in human nature is the craving to be appreciated.”

It is this urge, perhaps, that differentiates us from the animals. This urge has made civilization itself possible:

What unimaginable troubles man takes to excel, to achieve ! You see one swimming

for hours in water, another fasting for days together, yet another exploring the deep seas or the high mountains ! How often do men and women risk their lives in vain attempts or even apparently useless undertakings so that others may admire—may extol their powers of endurance or virtue of excellence !! Oh, how often !!!

Don't you see most miserly people, people who have denied themselves even the barest necessities of living in order to amass money, give away considerable sums to get a *feeling of importance*, to obtain *public appreciation* ?

- I know of many such people who would beg to offer money apparently for public purposes but with an eye to a Rai Bahadur or Khan Bahadur-ship Do you know what these two jargons mean ? Little, if anything at all !

Yet, such is the urge for distinction that people would go any length wishing or canvassing for it !

AND LEADERSHIP

Sordid ! Mean !! Selfish !!! ,
You may say so.

But we are *all* like that. It is only *human*. Dale Carnegie has expounded the 'philosophy of appreciation' in an admirable book, *How to Win friends and Influence People*. It is a master-piece. It shows the right way of human relationship.

There are many hints on right dealing with subordinates, although the book deals with human relationship in society, in general.

If there had been no human 'urge for appreciation', people would work only in discharge of mere duties and stop there.

Do you think Pickford or Garbo or Dietrich have enthralled the world by simply obeying the mandates of the 'Director' or 'performing' the assigned roles ? No, not at all !

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The money they get, the technical guidance they go by are *nothing* comparable with the *appreciation* of the spectators or the public in general. *This* rather than *those* has helped them in making a gift of their genius to the world. Their 'fan's pamper their ego. They inspire them to shine brighter and brighter.

AN EXAMPLE.

Milton Wright has related a true story to the point :

Once there was a vaudeville actor with a clever line of side-splitting jokes. One day, just as he was eating supper, a fellow-actor called him on the telephone and implored him to take his place in a show. The time was short.....

When the actor entered the auditorium of the institute, the show was in progress. On the stage the Trio of Tumbling Turks were tossing each other about in their routine that

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he had seen times without number. He went backstage.

“ ‘I’m Abe Gordon’, he announced to the man who seemed to be in charge of everything. ‘I’ve come up to pinch hit for Sam Irving and his trained dogs. Mrs. Irving had a date with the stork and Sam felt he had to be there.’

“ ‘Good ! You follow these acrobats. We’re not announcing anybody. Just go on when they come off.’

“The Trio of Tumbling Turks finished with the triple somersault that landed all three of them at the footlights, where they took a bow. Thunderous handclapping followed them as they came running off into the wings. Six curtain calls they took before the applause died down.

“A new round of applause greeted Abe as he walked on. Then the audience sat back in expectant silence. Everything was just the way he liked it. He would be good to them.

“ ‘I just came here from Broadway,’ he began. ‘The latest dirt the’re dishing out down there is about George Bernard Shaw and Mae West.’ He proceeded to relate the anecdote, and paused at the finish for the laugh.

“There was no laugh.

“Over their heads ; I’ll have to try something a little less sophisticated ; said Abe to himself. He gave them the one about the Swiss bell-ringer who became the father of quintuplets.

“Silence.

“This had never happened before. His professional pride was hurt. There was no audience in the world so sour and glum that Abe Gordon couldn’t draw a laugh from it. He would try them with the good old standby concerning Pat and Mike and the Jewish piano tuner. Carefully he built it up, his dialect was perfect, his pauses were just right, and he brought out the gag line at the end with just the proper snap.

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“Nō result.

“Now Abe began to get worried. Could he be losing his skill? No, that couldn't be possible. It must be that these hicks didn't know what was going on in the world. He tried them with the one about the city slicker and the farmer's daughter. Never a laugh. Beads of perspiration stood out on his forehead. He snatched from his repertory the old mother-in-law joke, brushed off the cobwebs, and hurled it at them. More silence. The veins of his forehead swelled as he thundered out the one concerning the absent-minded professor and the co-ed. Still no reaction.

“Nearing exhaustion, he fired at them in quick succession the rip-roaring yarns about the amorous old maid, the piccolo player, the parrot that went to Hawaii, and what the queen said to the *general*. Then, with a roar of silence pounding in his ears, he fainted.

“Gently they carried him off stage and bathed his temples with cold water. As his

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eyes fluttered open he saw above him the face of Abdul, head man of the Trio of Tumbling Turks.

“ ‘Where am I ?’ Abe murmured.

“ ‘Just lie still’, replied Abdul soothingly. ‘You’ll be all right.’

“ ‘But where am I ?’

“ ‘Don’t you know ? You’re backstage at the River-dale Institute for the *Deaf and Dumb.*’ ”

.. ..

NELSON’S DISAPPOINTMENT.

We are all like that. A deaf and dumb audience *do not* inspire us.

You may say men who made history, men who immortalized themselves by sheer merit had no need for rewards or recognition. They achieved eminence in spite of prejudices against them.

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Yes, but they were also human. They won admiration from some quarter or other and valued it.

Muhammad was hated by the Arabs but he needed the unfailing admiration of his wife and the small band of followers who adhered to him and adored him.

Nelson had the service of his country at his heart but he also, on innumerable occasions, found lack of recognition, for services rendered galling and exasperating and he never hesitated even to express his feelings.

On one occasion, Nelson felt himself neglected. "One hundred and ten days" he said, "I have been actually engaged at sea and on shore, against the enemy, three actions against ships, two against Bastia in my ship, four boat actions, and two villages taken, and twelve sail of vessels burnt. I do not know that any one has done more. I have had the comfort to be always applauded by my commander-

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in-Chief, but never to be rewarded ; and what is more mortifying, for services in which I have been wounded others have been praised, who, at the same time, were actually in bed, far from the scene of action. They have not done me justice. But, never mind, I'll have a gazette of my own."

That is human nature in action ! Nelson shares it with the high and the low !!

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On another occasion, Nelson headed for Alexandria in pursuit of the French Navy. At four in the afternoon Captain Hood in the *Zealous*, made the signal for the French fleet. For many preceding days Nelson had hardly taken either sleep or food ; he now ordered his dinner to be served, while preparations were making for battle ; and when his officers rose from the table, and went to their separate stations, he said to them, "Before this time to-morrow I shall have gained a peerage, or Westminster Abbey."

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Why peerage ? Wasn't Nelson above such cravings ?

No, for he was human.

We *think* we do something extraordinarily good and *look* for words of encouragement. We get none. We are choked off.

We *think* we have some good points, though many bad ones too. Our bad ones meet with sharp notice, good ones are cared for by none. Result ?

Our good points wither and bad points loom large before our eyes. Perhaps, we mend the latter to some extent but it is not these that could make us shine. We remain on the humdrum plane, just ordinary mortals among many.

All of us look for recognition of our good points, be we butcher or baker or the king upon a throne.

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I get a lot of interest and amusement out of my visitors. There are some who have copied the western fashion of presenting visiting cards. These are printed impressively, the tags never lacking or lagging. There is one who is a B. A. (Cal.), another who is an M. A. (Dac.), yet another who is an L. L. B. (Alig.) !

Amusing, isn't this ? Well, many of my friends who are just 'mat's and no more make fun of 'these B. A.s and M. A.s'. But I don't.

An M. A. is not necessarily a 'Master of Ability' also, but it is not necessarily true either that the less educated a man is, the higher must be his ability !

Is there any difference if the tags be B. A. (Cant.) or M. A. (Ox.) or M. C. or P. C. or V. C. or any other combination of the Alphabet ? The point underlying is the same.

Some of the other fellows don't bring in cards but they carry slips that make up in size for a deficiency in elegance ! And the space is not wasted by any means !

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Here is Mr. X., Zeminder—President, Union Board,—Member, District Board,—Vice-Chairman, Rural Reconstruction Committee,—Captain, Village Defence Party, etc., etc.

I take his tags up one by one and demand details of the 'etc.' He rattles on and I hear of the School Committee, Sanitary Board and wish him to be an M. L. A. next. And I do this genuinely. His functions may be lowly but *he* is legitimately proud of them. *Apparently* he has come 'to pay respects' to me but really he wants recognition of his importance.

So are we of ours. This is only human,

We want to win praise and admiration, and so we write books, paint pictures, sing songs and toil with willing hands in study, loom or laboratory.

A considerate handler of men can make us do anything only if he seizes upon *this* weakness in us.

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HANDLING CHILDREN.

Does this work with children? Oh, doesn't this?

Children *crave* for *appreciation*; children *cry* for *sympathy*.

When a sweet little child works a sum right, he runs up to show the parents—"Daddy—Mummy, look here—I have done a sum".

This is not for *information*. The child looks up for *appreciation*. If he doesn't have it, he goes back disappointed—the drudgery dulls his faculties.

Handling of boys *is* difficult. Parents often try the wrong way.

Let's quote two instances from Carnegie :

"One of the students in the author's training course was worried about his little boy. The child was underweight and refused to eat properly. His parents used the usual method. They scolded and nagged.

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'Mother wants you to eat this and that.
'Father wants you to grow up to be a big man.'

"Did the boy pay any attention to these, please ?

"No man with a trace of horse sense would expect a child three years old to react to the viewpoint of a father thirty years old. Yet that was precisely what that father had been expecting. It was absurd.

"He finally saw that. So he said to himself : 'What does that boy want ? How can I tie up what I want to what he wants ?'

"It was easy when he started thinking about it. His boy had a tricycle which he loved to ride up and down the sidewalk in front of the house in Brooklyn. A few doors down the street lived a "menace," as they say out in Hollywood—a bigger boy who would pull the little boy off his tricycle and ride it himself.

"Naturally, the little boy would run screaming to his mother, and she would have

to come out and take the 'menace' off the tricycle and put her little boy on again. This happened almost every day.

"What did the little boy want? It didn't take a Sherlock Holmes to answer that one. His pride, his anger, his desire for a feeling of importance—all the strongest emotions in his make-up—goaded him on to get revenge, to smash the 'menace' in the nose. And when his father told him he could wallop the day-lights out of the bigger kid someday if he would only eat the things his mother wanted him to eat—when his father promised him that, there was no longer any problem of dietetics. That boy would have eaten spinach, sauerkraut, salt mackerel, anything in order to be big enough to whip the bully who had humiliated him so often."

Here the technique was not of *coercion* but of *encouragement*, of *enthusing*.

"Another father, K. T. Dutschmann, a telephone engineer, a student of this course, couldn't get his three-year-old daughter to

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eat breakfast food. The usual scolding, pleading, coaxing methods had all ended in futility. So the parents asked themselves : 'How can we make her want to do it ?'

"How can we make her want to do it ?

"The little girl loved to imitate her mother, to feel big and grown up ; so one morning they put her on a chair and let her make the breakfast food. At just the psychological moment, father drifted into the kitchen while she was stirring the breakfast food and she said : 'Oh, look, daddy, I am making the Maltex this morning.'

"She ate two helpings of the cereal that morning without any coaxing because she was interested in it. She had achieved a feeling of importance ; she had found in making the breakfast food an avenue of self-expression."

The technique here was of letting the child feel important. Didn't it work ?

..

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REWARDS AND PRIZES.

Rewards and prizes, promotions and recognitions are the symbols of appreciation. They are useful in every sphere.

They pull you up hard in the military but don't they inspire also? They do. The award of medals, the recognition in dispatches, the tags of M. C., D.S.O., V.C., and so on—are all intended to emphasize the better side of coercion.

So in other spheres also.

Hayward says :

- “Prizes and certificates, however, constitute the most weighty arguments for good attendance ; and in London schools a *medal* is found to be the most effective method of inducing children to try to be present every time. That a lump of almost valueless metal should become so powerful a motive as to call forth acts of genuine self-sacrifice on the part of pupils and parents is one of

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the strangest facts in the money-loving age, and gives the lie to those who see nothing but selfishness in human conduct."

Rewards in schools can be given usefully for attendance, conduct, progress, games and the like.

16

APPROPRIATE HANDLING OF
HUMAN NATURE.

(c) The 'disciplinarian' has to handle pupils and subordinates appropriately so as to be able to get the *best* out of them.

This apparently follows from all that has been said before.

We might as well call this ability 'tact'. No other quality of mind is perhaps more needed by a disciplinarian than this one.

TACT.

'Tact' in the dictionary is "sensitive mental perception ; *nice discernment of the best course of action under given conditions, especially, peculiar ability to deal with others without giving offence.*"

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Some one has called it "a combination of intellectual quickness and lively sympathy" and again "a sure and quick judgment of what is suitable and agreeable in society."

It has been shown that discipline is an art ; not a science. *The problem of discipline is the eternal problem of human nature.*

Methods of the disciplinarian will have to vary. There is not just one and only one way to maintain discipline. There is room for *discretion*.

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SHARPENING INTEREST.

The good points in men and women are there, if you care to look for them. They are waiting to blossom towards perfection. They want the sweet caress of an appreciative hand.

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Of course, you can make me yield my purse at the point of the revolver. You can make me copy out the whole of a volume by threats,—of course, if I am completely in your power. But can you snub me into writing as interestingly as Dickens? Perhaps, by appreciation and appropriate handling you can make me go a long way towards the goal but by deprecation—never!

Professor A. N. Whitehead in a discourse on “Rhythmic Claims of Freedom and Discipline” as applied to Education observes:

“There can be no mental development without interest. Interest is the *sine qua non* for attention and apprehension. You may endeavour to excite interest by means of birch rods, or you may coax it by the incitement of pleasurable activity. But without interest there will be no progress. Now the natural mode by which living organisations are excited towards suitable self-development is enjoyment. . . . Undoubtedly pain is one subordinate means of

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arousing an organism to action. But it only supervenes on failure of pleasure. Joy is the normal healthy spur for the *elan vital*."

Let's repeat the cardinal point :

There can be no mental development without interest....without interest there will be no progress....Joy is the normal healthy spur for the elan vital.

Has nature combined the methods of pain and enjoyment ? Hasn't it ?

Nature punishes us with burning if we handle fire, with disease if we violate rules of health. True. But nature keeps us warm with positive allurements of enjoyment.

If food, any drab and dreary kind, were forced down through our throat, we could live. We can live by 'artificial feeding'. But what grand pleasure of the palate has been associated with the primary act of gulping down the grub ! We eat to live but we enjoy to eat as well. Hasn't that made a pleasant pastime of cooking and the search for delicacies ?

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Even the very act of reproduction, yet a terrible and tiresome process for the woman, has been linked up beautifully with the passions of sex, love and maternal longing for the child. Hasn't nature been gracious ?

.. .. .

Tell a child he is a dullard, continue to snub him as an inevitable failure and you will blight his prospects eternally. Encourage him, on the other hand, inspire him to make the best of what is within his power and he will respond kindly. He will improve.

"When a child is robbed of his faith" says Adler, the great psychologist, "the result is that he withdraws from reality and builds up a compensatory striving on the useless side of life. An educator's most important task—one might almost say his holy duty—is to see that no child is discouraged at school, and that a child

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who enters school already discouraged regains his confidence in himself and through his school and his teacher. This goes hand in hand with the vocation of the educator, for no education is possible except with children who look hopefully and joyfully upon the future."

Preston Search has said :

"This then is the function of the teacher—not to cram, to hear lessons, and to direct but to inspire, to suggest, to utilize, and to bless. A policy of this kind would reconstruct the school, would bring salvation to the so-called dullard or dunce, and would lift every pupil into an atmosphere of higher achievement and ethical culture. Its realization lies directly before the school of to-day."

Interest cannot be coerced any more than love can. Love cannot be inspired 'to order'—anyway, sincere love cannot.

Interest is the main stimulus. Increase this stimulus and the memory will sharpen,

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the ideas will grow, the will-power will develop. The night is not long enough for all the interested person would like to *plan* ; the day is not long enough for all he would like to *do* !

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Ziegfeld, the most spectacular entrepreneur who ever dazzled Broadway is said by Carnegie to have gained his reputation by his ability to "glorify the American girl "

Often he would take some little drab creature that no one ever looked at twice and transform her on the stage into a glamorous paragon of mystery and seduction. Knowing the value of appreciation and confidence, he made women feel beautiful by the sheer power of his gallantry and consideration. He raised salaries, sent congratulatory telegrams and deluged every chorus girl in the show with flowers.

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A transformation—complete and mysterious—was thus effected !

Napoleon Hill very aptly observes :

“Criticism is the one form of service, of which everyone has too much. Everyone has a stock of it which is handed out, gratis, whether called for or not. One’s nearest relatives often are the worst offenders. It should be recognized as a crime (in reality it is a crime of the worst nature), for any parent to build inferiority complexes in the mind of a child, through unnecessary criticism. Employers who understand human nature, get the best there is in men, not by criticism, but by constructive suggestion. Parents may accomplish the same with their children. Criticism will plant FEAR in the human heart, or resentment, but it will not build love or affection.”

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Napoleon Hill himself has done miracles. One, which is particularly encouraging to the afflicted and instructive to parents is the story of his own son Blair.

This boy was born without normal hearing capacity. It was dreaded he might turn into a deaf mute.

What could he do about it? Somehow he would find a way to transplant into that child's mind his own BURNING DESIRE for ways and means of conveying sound to the brain without the aid of ears!

We shall skip over the remaining part of the story. The result ultimately *was*: Step by step, the boy won his full hearing capacity!

The treatment was superb:

"I planted in my son's mind the DESIRE to hear and to speak as any normal person hears and speaks. That DESIRE has now become a reality. I planted in his mind the DESIRE to convert his greatest handicap

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into his greatest asset. That DESIRE has been realized. The modus operandi by which this astounding result was achieved is not hard to describe. It consisted of three very definite facts ; first, I MIXED FAITH with the DESIRE for normal hearing, which I passed on to my son. Second, I communicated my desire to him in every conceivable way available, through persistent, continuous effort, over a period of years. Third, HE BELIEVED ME."

Try this in your domestic sphere.

Compare your wife's cooking to that of Juliet, the sweet girl next-door and warn her you will never be satisfied with her performance till she attains Juliet's standard. God help you !

Try the other.

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Remark how well your wife cooks and to what height of culinary skill she is gradually soaring.

She may be in the lowest grade *actually*. You may be secretly lunching and dining out at present. But you can be sure she *will* improve. You may find her making a burnt offering of herself on the stoves in her effort to come up to your expectation !

Dorothy Dix advises the method of appreciation in disciplining wives, (if you ever *can* discipline them) :

“Every man knows that he can jolly his wife into doing anything, and doing without anything. He knows that if he hands her a few cheap compliments about what a wonderful manager she is, and how she helps him, she will squeeze every nickel. Every man knows that if he tells his wife how beautiful and lovely she looks in her last year’s dress, she wouldn’t trade it for the latest Paris importation. Every man knows that he can kiss his wife’s eyes shut

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until she will be as blind as a bat, and that he has only to give her a warm smack on the lips to make her dumb as an oyster."

COMPLIMENTS MOVE HEARTS.

A certain public-spirited man sent a fat cheque to a band of women who were doing some social work. The women were grateful ; their finances were easier now.

Another sent a lean one, apologized for the smallness of the sum and wrote to the women, telling how much the community owed to their unselfishness, how much it appreciated their labours. He made their work, and not *his cheque* the chief thing. When his letter was received, it was read and re-read by each of the women in turn. Some of them wept. They were spurred to renewed zeal for their mission. They

preserved the letter as a treasure from which to get occasional inspiration !

True, the women were not selfish—they did not do what they were doing for the sake of good name or wide fame—but they were human. They were not beyond the “magic spell of appreciation.” No body, high or *low*, is.

Does this work in business ?

Let's see.

Dale Carnegie speaks of a man in business who had, for years and years, criticized and condemned his employees without stint or discretion. Kindness, words of appreciation, and encouragement were alien to his lips. He finally altered his philosophy. Three hundred and fourteen employees in his establishment were now turned from enemies to friends. His organization was now inspired with a new loyalty, a new enthusiasm, a new spirit of team work.

..

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AROUSING ENTHUSIASM.

Andrew Carnegie is said to have been paying Charles Schwab a million dollars a year ! But the latter was said to have been no genius, nor to have known very much more about the manufacture of steel than other people.

Schwab himself said he was paid this large sum for his ability to deal with people.

"I consider my ability to arouse enthusiasm" he is said to have stated, *"the greatest asset I possess, and the way to develop the best that is in a man is by appreciation and encouragement."*

By the eternal ! These words should be inscribed in gold and the plate hung up all over ! They should be noted by *blustering bosses, nagging wives, and howling husbands.*

" 'Well-done' messages, praising a subordinate or even a rival for some piece

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of good work, pay the biggest dividends on small outlays."

VALUING GOOD POINTS.

But—you may ask if there be no noticeable good point ?

No noticeable good points ?

They are there all round. Look for them and you will count them by the scores.

Emerson said, "Every man I meet is in some way my superior, and in that I can learn of him."

Can't you and I say so ?

.. .. .

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Not only that.

You should not think that simply because you are senior and your position is high, your juniors and subordinates are necessarily inferior to you in ability and judgment. Some of them *are* better. They feel so too but will not tell you !

That does not mean that you should yield your place of superiority. No. No..

Stay where you are, expect loyalty and obedience from your juniors but encourage them to help you with their *opinions* and come up with *suggestions*. There is a *better* way for *everything that is being done* and you may not in your hurry notice it. Call upon your subordinates to exercise their brains, to look for new ways and suggest them for your consideration. Of course, the *final decision* must be *yours* but do not *reject* suggestions off-hand but do so, where necessary, with grace so that the man suggesting can keep on thinking.

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USING TALENTS.

Days are long gone by when people used to come to the same man, the priest, prophet or medicine man, for making enquiries about the stars, contents of heaven or hell, movements of angels or evil spirits, for taking orders as to their private conduct, both spiritual and mundane, and also for seeking advice on bodily ailments and mental worries. We now go to scientists and even then to various specialists for information on various spheres. We now go to the sociologist for enlightenment on social matters. We now go to physicians and even then different specialists for different ailments.

There is general knowledge. There is specialized knowledge. The former is common, open to all. The latter is uncommon, confined to a few.

A leader has got to *harness talents* to his service.

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It would be foolish and futile for any one leader to claim *all knowledge*, although there is no dearth of such fools. But true leaders who have been successful *employ* talents and *profit* by them.

The prophet of Islām was himself illiterate. He could not count hundred. He had no schooling. But he took the earliest opportunity to have by his side such able lieutenants as Abu Baker, Omar, Uthman and Ali. These four stood by him devoted, unflinching and served him with their best. Abu Baker's prudence, Omar's zeal, Uthman's wealth and Ali's valour—all helped the prophet—and it was not long before Islam was felt as a growing power. The discipline displayed by the followers was unique.

Akbar was illiterate too. He ruled over perhaps the vastest people of diverse creeds, of all the Muslim emperors of Delhi. He was the most successful ruler. His people worshipped him as a god.

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Akbar harnessed to his side the famous Naba-ratna (nine geniuses). Abul Fazl, Faizi, Todarmal, Birbal were towering geniuses in their own lines and the advisory cabinet worked faithfully to his credit.

Was Akbar's credit any the less? By no means. His was the position of a leader who *sought out* specialized knowledge and *availed* of it. His was the supreme task of co-ordinating and pooling counsels. No wonder he succeeded admirably.

Napoleon was a rare leader. His handling of the generals and marshals was unique. Their sentiments towards him were a mingling of hatred and love, whereby they were chained to his service more firmly. Berthier and Duroc were wholly devoted to him. Their love for him was compared with that of a child and a dog. Ney spoke of himself as a loaded musket which was to be fired when and where the Emperor would like.

Napoleon nevertheless employed the others who were not so attached to him.

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He recognized each one's strong points. He extolled Desaix's mental balance. Moreau had "more instinct than genius." Kle'ber sought glory as a means of enjoyment. Masse'na was not really courageous until he was under fire. Murat had not "a spark of intelligence, but what dash!" He was characterized as "a duffer and a hero!" Napoleon could not break away from these useful tools, although almost all of them had learned the weight of his anger. He kept them chained to his chariot by all means—honourable and shady.

The point really is: *He did recognize specialized talents and use them.* So does each leader worth the name.

Andrew Carnegie, as I have said, is reported to have stated that he, personally, knew nothing about the technical end of the steel business; he did not particularly care to know. He found available the specialized knowledge he required in the individual units of his "Master Mind Group."

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Henry Ford is not a man of "education" in the popular sense.

He once said, "I can summon to my aid men who can answer ANY question I desire to ask concerning the business to which I am devoting most of my efforts. Now, will you kindly tell me, WHY I should clutter up my mind with general knowledge for the purpose of being able to answer questions, when I have men around me who can supply any knowledge I require?"

That is how Henry Ford uses talents.

Napoleon Hill emphasizes this point with regard to Henry Ford:

"It is a well known fact that Henry Ford began his business career under the handicap of poverty, illiteracy, and ignorance. It is an equally well known fact that, within the inconceivably short period of ten years, Mr. Ford mastered these three

AND LEADERSHIP

handicaps and within twenty-five years he made himself one of the richest men in America. Connect with this fact, the additional knowledge that Mr. Ford's most rapid strides became noticeable, from the time he became a personal friend of Thomas A. Edison, and you will begin to understand what the influence of one mind upon another can accomplish. Go a step further, and consider the fact that Mr. Ford's most outstanding achievements began from the time that he formed the acquaintances of Harvey Firestone, John Burroughs, and Luther Burbank, (each a man of great brain capacity), and you will have further evidence that *Power* may be produced through friendly alliance of minds."

Hitler, is not much of a cultured man but he is harnessing talents to his mission.

THE ART OF DISCIPLINE

MEETING TO DISCUSS.

Conferences and meetings are excellent venues of hearing opinions without being committed any way. Do not gag mouths so that the members only 'yes' you. Reserve your opinion and let them come up. Toss on your opinion as a mere 'suggestion' from 'some quarter' and they will offer candid criticism. You will find this a good corrective to your own 'stickiness'.

.. .. .

INVITING SUGGESTIONS.

I am told Mr. Ford encourages everybody to come up with 'suggestions' for 'improvement' of matters *direct to himself* and even a Coolie can run right up to him if he has an 'idea' to offer.

AND LEADERSHIP

This is getting *the best* out of our juniors.

.. .. .

I am used to issuing an "appeal for ideas". I quote one here. It is addressed to police and other officers under my charge but the principle will apply everywhere.

"BETTER WAY SUGGESTIONS.

"To

"All Police Officers and Office Clerks.

"It is a matter of common knowledge that the efficient working of the Police Organization entirely depends on due observance by Police Officers of rules and regulations in force and orders and instructions issued from time to time. Those regulating police work are detailed and elaborate and members must implicitly go by them as long as they stand in force."

THE ART OF DISCIPLINE

"It should not, however, be supposed that they are all perfect. There is a "better way" for all that is being done and it should be a matter of individual and collective research as to how things could be better managed and an outspoken frankness as to what difficulties are being actually felt in honest working of a rule or order.

"I would invite all members of the Force to give some thoughts in this direction in the ordinary course of their business. The general principles underlying such a constructively critical examination of methods of work should be, among others :—

- (a) Observation of what is there ;
- (b) Scrutiny of what is there ;
- (c) Comparison with methods in analogous professions ;
- (d) Imagining what could be better.

"I shall be glad to receive, addressed to me direct, suggestions and criticisms from individual members whenever they may have anything to say in respect of any branch of

AND LEADERSHIP

police work. All communications should be without reserve and resultful ideas will bring recognition to their authors."

I am glad to say my officers *do* respond.

Andrew Carnegie had a flair for leadership, a genius for organization. It is said he learnt a lesson early in life from a simple incident. Dale Carnegie relates it :

"When he (Andrew Carnegie) was a boy back in Scotland, he got hold of a rabbit, a mother rabbit. Presto ! He soon had a whole nest of little rabbits—and nothing to feed them. But he had a brilliant idea. He told the boys in the neighbourhood that if they would go out and pull enough clover and dandelions to feed the rabbits, he would name the bunnies in their honour.

"The plan worked like magic ; and Carnegie never forgot it."

Let us hear Andrew Carnegie in the first person. He recalls :

"I treasure the remembrance of this plan as the earliest evidence of organizing power upon the development of which my material success in life has hung—a success not to be attributed to what I have known or done myself, but to the faculty of knowing and choosing others who did know better than myself. Precious knowledge this for any man to possess. I did not understand steam machinery, but I tried to understand that much more complicated piece of mechanism—man."

Can't you and I take the lesson up ?

.. .. .

DEALING WITH CREATURES OF EMOTION.

When dealing with people, we should remember we are not dealing with creatures of logic. We are dealing with creatures of

AND LEADERSHIP

emotion, creatures bristling with prejudice and motivated by self-esteem, pride and vanity.

Henry Ford observes :

“There is one principle which a man must follow if he wishes to succeed, and that is to understand human nature. I am convinced by my own experience, and by that of others, that if there is any secret of success it lies in the ability to get another person's point of view and see things from his angle as well as from your own.”

While there are pupils and subordinates who would demand severe handling, this in other cases may do more harm than good.

Owing probably to prejudices, and the influences of the speculators, Nelson was treated, on his return from the West Indies in a manner extremely uncomfortable to himself. He carried out his duties on the *Boreas* with strict and sullen attention and when orders were received to prepare the ship for being paid off, he remarked, “It will

release me for ever from an ungrateful service, for it is my firm and unalterable determination never again to set my foot on board a King's ship. Immediately after my arrival in town I shall wait on the First Lord of the Admiralty, and resign my commission."

The friend to whom he remarked thus tried to dissuade him from the step but failing in this attempt; the friend communicated secretly with the Lord who interviewed Captain Nelson at once and by kind and gracious treatment effectually removed his resentment.

Nelson's face was thus saved and the welfare and honour of England bound up so inextricably with the future services of Nelson were also assured.

The old way should have ignored Nelson's sentiments but there they *were*. It is easy to ignore or slight them but there are times when tactful handling does become an imperative necessity.

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SENSITIVE PEOPLE.

There are people who are sensitive to an extreme degree. They do not take kindly to rebukes and reprimands. General Leonard Wood is said to have died of disappointment, because he was not allowed to come with the army to France. The blow to his pride is said to have shortened his life. Thomas Hardy is said to have given up writing fiction for ever, mortified at bitter criticism of some of his works.

TROUBLED PEOPLE.

Then there are people who momentarily pass through misfortunes, through bad health or troubled mind, through private *crises*—when their standard of work may fall off temporarily. It is best to let them have time to recoup.

Carnegie says :

“Letting him (the other person) save his face ! How important, how vitally important that is ! We ride roughshod over the feelings of others, getting our own way, finding fault, issuing threats, criticizing a child or employee in front of others, without even considering the hurt to the other man’s pride ! Whereas a few minutes’ thought, a considerate word or two, a genuine understanding of the other person’s attitude would go so far towards alleviating the sting.”

Firing employees is not much fun. Getting fired is much less fun. You can call up an employee and say gravely, “Look here, Mr. X., we had employed you only on a temporary term. We are sorry I see no more assignment for you. So good-bye !”

The man goes out let down. He goes with no love for you.

Instead you can call him and proceed sympathetically :

“Mr. X , you have done fine job. That time I sent you on that difficult assignment,

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you came through with flying colours. You have the ability and you *will be* wanted. We would be so glad to be able to retain you but you know the vacancy has unfortunately fallen through. I shall help you whenever you require my help. Good-bye !”

The man will go off feeling a lot better. He will not feel let down

.. .. .
That reminds me of a story current of a fortuneteller who appeared before a king.

“Oh, Emperor, I see your family members will all die before you.”

The king grew furious. He ordered the poor fellow's execution !

Another turned up a few days later and exclaimed, “Emperor, I see a gloriously long life for you. You will live the longest in your family.”

The king beamed with joy. He gave this man a big reward !

THE ART OF DISCIPLINE

Why, they both said the same thing !
The one was *tactless* ; the other was *tactful*.

..

REFUSING PEOPLE.

Refusing anybody anything calls for tact. Expressing disagreement does so too. Whether you are refusing a suitor your hand, a politician a vote, a friend company or a businessman your trade, you should do it tactfully. You may have to reject an application, deny a favour, express a disagreement. You may do all this curtly or with grace. Of course, your subordinates will keep silent but you will forfeit their goodwill, if you are inconsiderate.

Here are a few points given by a writer but apply them *as the case may be* :

Make your refusal clear, definite and final.

Explain your reasons.

AND LEADERSHIP

Express your regret that you cannot comply with the request.

Accompany your refusal with some tribute to the other person.

Real tactfulness in the majority of situations is more a matter of heart than of the head. If you feel it is not worth wasting time over politeness, your subordinates will consider it not worth while giving their goodwill or attachment to you. And by no rule of the Regulations or Order of the day can you *compel* this.

CORRECTING FAULTS.

Even *faults* may demand correction through methods other than *condemnation*.

"There is nothing else", said Schwab, "that so kills the ambitions of a man as criticism from his superiors. I never criticize anyone. I believe in giving a man incentive

to work. So I am anxious to praise but loath to find faults. If I like anything, I am hearty in my approbation and lavish in my praise....In my wide association in life, meeting with many and great men in various parts of the world, I have yet to find the man, however great or exalted his station, who did not do better work and put forth greater effort under a spirit of approval than he would ever do under a spirit of criticism."

You mean "indulgence"? —You may retort.

No, by no means.

Handling of faults *is* a delicate art. Some do this successfully ; many others *aggravate* them.

We have to let others save their faces. Their self-respect, their pride, their vanity may be wounded if we are too hasty about putting them in the wrong.

We can draw attention to faults and have them corrected—tactfully and adroitly. Do we do so? Very seldom..

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Let's see Bernard Shaw's technique—one that he applied on one occasion. He does not refrain from slashing men and society on the slightest provocation but on this occasion he did appear in a magnificent role.

Bernard Shaw was somewhere presiding over a competition among school-children. He gave almost equal marks to every boy :—

Master A writes an excellent hand and has only to improve his spelling.....

Master B spells perfectly and has only to improve his hand-writing.....

Master C is prodigious in mathematics and has only to mind his literature.....

Master D is a literary luminary and has only to apply his mind to figures.....

Mark the superb handling of boys.

He *gives credit first* and *expects improvement later*.

.. .. .

Can't we do so ?

I have an abiding admiration for a high officer whose inspection remarks were an embodiment of the above principle. Didn't he find faults ? Of course, he did ; he was there to find them.

But the adroit manner in which he gave *credit first* and *expected improvement* later was all his own. His remarks rang in our ears—they touched our hearts—surely one who admired us *in* what good points we had, had every right to expect improvement in other directions. Men felt encouraged to stake their very lives to come up to his expectations ! If they didn't, that was their misfortune.

“Give a dog a bad name and you may as well hang him.”—Try the reverse and see what happens.

..

..

..

AND LEADERSHIP

So, we come to the end of this discussion. I have emphasized the need for discipline and leadership and explained what constitutes a good disciplinarian and leader. I have illustrated the various points from various fields and tried to strike a balance among the conflicting means. There is no *one* method and no *one* way.

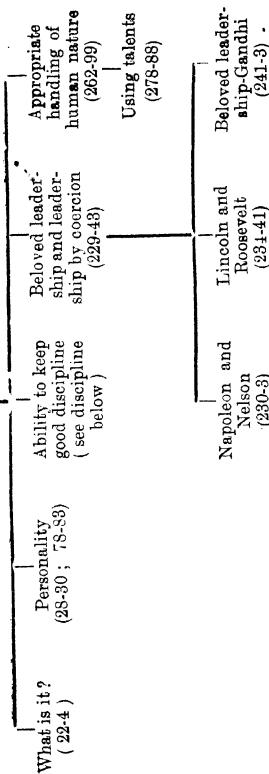
Possibly there are matters that have been left out—others overdone—but then there is all the more need for the reader to think and chalk out his own course more completely. He can help me by suggesting new ways or old ones in a new light. We are here to help each other.

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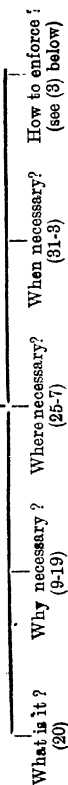
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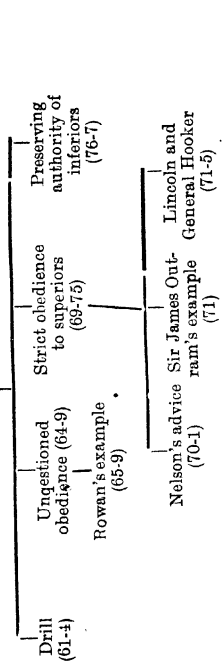
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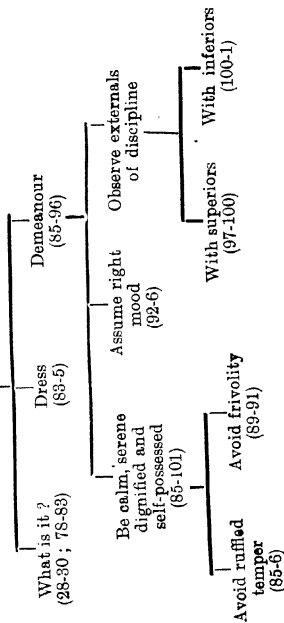
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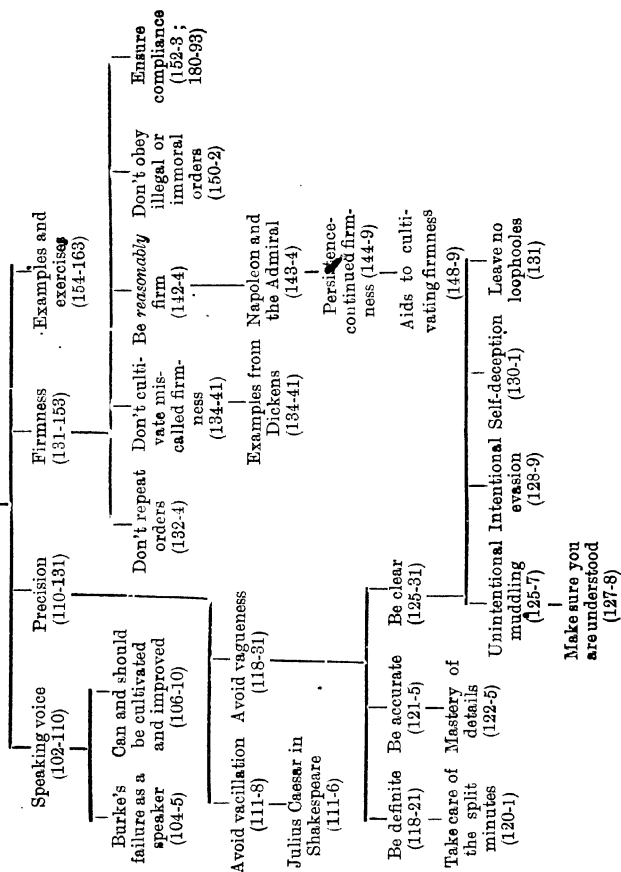


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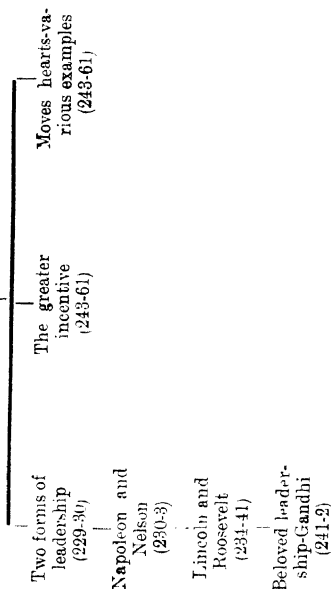
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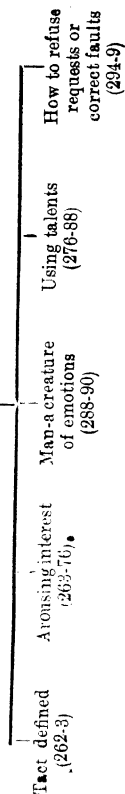
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